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[For Terms, &c., see Fourth Page.]

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their removal as the everlasting inheritance of the redeemed, and the establishment of the Kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the immortality of the soul, and the extinction of the being of the wicked, it will aim to present the truth pertaining to the crown of Christ in such a way as to make one of the best family papers.

WHOLE NO. 1694.

Selections.

HINDMOST WITH THE STANDARDS.

BY W. POOLE BALFERN.

"They shall go hindmost with their standards," Num. 2: 3.

What though the hindmost place is thine,

And thou art in the rear;

This need not cool thy heart a pang,

Nor cost thee eye a tear.

The last of duty is the place

Where oft the Captain shows his face.

All can not charge or lead the van,

All can not brave and true;

And where the Captain's standards wave

There's work for all to do.

And work from which thou may'st not flee,

Which must be done, and done by thee.

Among the stragglers, faint and few,

Thou dost thy march pursue.

This need not make thy heart to droop,

The weak may yet be true.

Through many a dark and stormy day

The Captain thus holds on his way.

What though no shout of victory comes

To greet the lagging rear;

No voice of friends, nor martial songs

Like wine thy spirit cheer;

O, let not sense thy faith betray,

For they are best who best obey.

What though no foe can feel thy steel

Where fame is to be won?

Yet thou canst lend a loving hand

To help the wounded on;

Contentment, too, will spread her feast;

Who would be great must serve the least.

And when the Captain comes to greet

And bring his army cheer,

Not only will he praise the van,

But smile upon the rear;

And all who make his choice

Shall see his face and hear his voice.

Lord, from success, its noise and glare,

And often shadow life,

Lead us to where thy soldiers lie.

Faint, wounded in the strife;

Give us a brother's heart, I pray,

To watch and help the weak to-day.

THE GREAT CONSUMMATION: OR,

THE WORLD AS IT WILL BE.

THE SEVEN GRAND DISPENSATIONS.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa. 65: 17.

During the last six thousand years—

nearly exhausted—of the history of our

globe, there have been at least six distinct,

and independent dispensations, to be

succeeded by a seventh, the glory and

perfection of all that have passed away.

Just as there seem to have been six days

spent in the creation of the globe, or

rather in the arrangement of it, crowned

by a seventh, its coronal and its glory;

so there seem to have been six successive

dispensations or economies, each closing

with judgment, and each giving birth to

another, a brighter and a better. It is

according to the very same analogy that

students of prophecy have argued that

the six days consumed in the arrange-

ment of the world, are the types of the

six thousand years that mete out the time

during which this economy is to last; and

that the seventh day in which the six of

creation culminates is the type of the

thousand years commonly known by the

name of the rest that remaineth for the

people of God, or the millennial age,

which ends and crowns the world that

now is.

Let us enumerate these six different

dispensations, each ending in specific

judgments. First, there was the Adam-

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"BEHOLD, A KING" "RIGHTEOUSNESS."

SHALL REIGN IN

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calenders of the world or to vex the souls

of the people of God. Each heart shall

be the holy channel in which God dwells;

each spirit shall be the seat of the very

Shechinah, and be consecrated as the

holy of holies itself. Whatever taint

sin has left, whatever trail it has spread

upon the earth, whatever seeds of evil

it has sown, whatever bitter fruits it has

given birth to, shall all be swept away

from that divine economy in which dwell-

eth righteousness. In it there shall be

no more tears, nor sorrow, nor crying;

all former things shall have passed away.

Every word shall be true, every feeling

shall be just, every affection love, every

act shall be righteous, as measured by

the standard of heaven; every thought

shall be pure, as weighed in the sanctuary

of the Eternal; righteousness shall dwell

in every heart, its illumination; in every

affection, its warmth; in every imagin-

ation, its inspiration; in every word, its

music; in every deed, its coloring, its

fragrance, and its glory; the whole soul,

body, and spirit shall be inlaid with the

exquisite and imperishable mosaic of

righteousness, and love and peace, and

joy; and no tides of change, or streams

of trouble shall pass one ripple or cast

one shadow over that brilliant and beau-

tiful economy in which dwelleth righte-

ousness. And mark the force of the expres-

sion, "dwelleth righteousness." Here it

has been an incidental and a transient

visitant, like angel visits, few and far

between; but then righteousness shall

no longer be a visitor to our world, whom

we entertain as a stranger unawares, but

a permanent inhabitant; for 'tis said,

"In which dwelleth righteousness." The

earth will be purified; righteousness will

rest upon it like a glory-cloud, and be

reflected from its every rock, and stream,

and tower, and fruit, and flower, like

sweet and cloudless sunshine. Righte-

ousness shall dwell in it. Such is the promise

of God by Isaiah.

This righteousness will dwell in a ma-

terial orb, with material glories, among

men living in the flesh, raised from the

dead; or of the living changed, recog-

nizing each other, and holding commun-

ion and fellowship with each other; and

only out of this earth shall be ejected

what Satan succeeded in introducing, but

nothing that God made shall be destroyed;

it shall be purified, consecrated, and hal-

lowed. Sin, the blot that has defaced it,

the interpolation that has disturbed it,

shall pass away for ever and ever. Sin

penetrated into Paradise with Satan; it

is in this economy in the air, in the

earth, in the ocean; a guest at our tables,

a companion in our journeys, a tenant in

our hearts, a blot upon our memories, an

intruder and a disturber in our con-

science. Sin at this moment is a shadow

in the sanctuary, an interruption in

our holiest prayers, a discord in our

sweetest songs, a worm in the fairest

and the most fragrant flower; it creeps into

our charity, and turns it into vain-glory;

it penetrates our worship, and makes it

hypocrisy; it touches our faith, and it be-

comes presumption; it mingles with our

repentance, and makes it despair; it viti-

ates our noblest deeds like the fly, the

dead fly, in the apothecary's ointment,

and makes them sinful and polluted in

the sight of a holy God. In this dispen-

sation sin enters the eye of one, as in the

case of David; it nestles in the hand of

another, as a bribe of Gehazi; it settles

on the tongue of a third, as in the case of

Ananias; it was the life of the treachery

of Judas; it was the core of the denial

of Peter; it originated the doubts of

Thomas; it is in every disease that racks

the body; in every pestilence that rides

upon the air; in every hurricane that dis-

mantles the earth; in every earthquake

that convulses it. We have in all these

the outward blots and blains, and boils,

into which sin breaks out everywhere;

till poor afflicted nature groans and trav-

els in pain, and years, and longs, and

seeks to be delivered. What is wanted

is not this earth swept away, but purified

and cleansed. Let the voice that once

said in majestic tones, "Let there be

light," and there was light, only pro-

nounce the words, Let there be a new

heaven and a new earth, wherein dwell-

eth righteousness; and this world of ours

will have its tears dried up, its groans

stilled, its yearnings gratified; and those

bleak wildernesses shall rejoice, and those

desert places shall blossom like the rose;

and our world, the fairest and loveliest orb

in the universe, will in consequence of

its marvellous story awaken the deepest

interest, and concentrate on itself the in-

tenest regards of all the orbs in the uni-

verse of God. No orb is there in the

starry hosts of the sky on which a cross

has been raised; no city in Jupiter, or

Saturn, or Mars, or Venus, or any of the

planets belonging to our system, in which

there is a grave in which God manifest

in the flesh once lay; in no other orb

has there been a Pentecost. The antece-

dents of our globe are the most brilliant;

the historic traditions of our world are

the most thrilling; and it seems to me as

if it would be an awful catastrophe if a

world with such antecedents, such a his-

tory, covered with so magnificent foot-

prints, should ever be expunged or anni-

hilated, or disappear from the orbs and

records of the universe. But we know

it will not. Its sin will be eliminated,

and it will be reconsecrated by the foot-

step of its present Lord; it will be beau-

tiful again, and so beautiful that the for-

mer heavens and earth shall not come in

to remembrance; the joy of its inhabi-

tants shall make them forget their former

sorrow. The sailor forgets the storm af-

ter he enjoys the peacefulness of the de-

sired haven; the soldier forgets the roar,

and the scenes, and the awful tragedies

of war, after he has settled down in his

native and peaceful hamlet, the travel-

er forgets the flints, and thorns, and

winds, and rains, of the long, rough, weary

road, when he has reached his happy

home; and the mother forgets her sorrow,

for joy that a man-child is born into the

world; and we shall forget the griefs of

the present in the intense, untiring, un-

interrupted enjoyment of that magnificent

future in which the present shall be

crowned and culminated.

This new heaven and new earth are

meant for a people that have new hearts,

and to whom all things are made new.

The future rest, with all its blessedness,

is a prepared place for a prepared people;

"which things," it is said, "he has laid

up for them that love him." Do we love

the Saviour? or are our hearts so numbed

by the cold of this present miserable age

that they are never thawed and warmed

by the love of Christ, and the hopes of

the brighter and the better rest that is to

come? Can we say from the very heart,

"Whom having not seen we love; in

whom, though now we see him not, yet

believing we rejoice with joy unutterable

and full of glory?" Can we say from

the very heart, "Lord Jesus, thou know-

est all things, and thou knowest this one

thing; however insignificant I am, how-

ever poor in this world's estimation, thou

knowest that I love thee?" Can you

say, "And there is none upon earth that

I desire beside or above thee?" "Unto

them that look for him will he come the

second time unto salvation." Let us then

fill the present with the privileges it of-

fers, with the duties God demands, and

God will crown it with the promises He

has made, and with the new heaven and

the new earth He keeps in reserve for

all them that love Him.—The Restitution.

A CONSTRAINING MOTIVE.

Let us give earnest heed to the exhorta-

tion, "Behold I come quickly: hold that

fast which thou hast, that no man take

thy crown." (Rev. 3: 11.) If we hold

fast a knowledge of the truth as it is in

Jesus, we shall not lose the crown of

reward in the day of Christ's coming.

Grace alone can save us, but the crown

of recompense will be according to our

faithfulness to Christ. Let us aim to "live

soberly, righteously, and godly in this

present world, looking for that blessed

hope and the glorious appearing of the

circumstances which forbid our assigning this strongest meaning to the word: the earth is to be destroyed, hence it cannot be forever."

In some sense it is true that the earth is to be destroyed. God declared to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them, and behold, I will destroy them with the earth." (Gen. 6: 13). Still it was no annihilation of the earth, only the desolation and ruin of the surface, and that for a brief time. Nothing more than this is anywhere intimated in the sacred word. Many passages indicate the earth's permanence. Ps. 104: 5 has, "who laid the foundations of the earth that it should not be removed forever"—or more literally, "it shall not be moved forever and ever." Rabbi Leeser renders the verse: "Who hath founded the earth upon her basis that she should not be moved to all eternity." The same thought is conveyed in Ecclesiastes 1: 4, "One generation passeth away and another generation cometh; but the earth abideth forever." So Ps. 119: 90, "Thou hast established the earth and it abideth"; and Ps. 125: 1, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Prof. Alexander renders the last part thus: "which is not moved, but stands forever." These are all strongly confirmatory of what the promises contained in the 37th Psalm necessarily imply, namely, that the earth remains forever. There is then, no legitimate conclusion from these texts but this, "The righteous shall inherit the land and dwell therein forever"—the last word signifying "for all the future."

The only point at which the negative can make any plausible opposition to the affirmative is this: "There are prophecies which are symbolic. These are not to be taken in the literal sense." But on the other hand, symbolic prophecies are as easily distinguished from prophecies not symbolic as the figurative words in the text, "The Lord God is a sun and shield," are distinguished from the words not figurative.

Sometimes the symbolic prophecies are explained in the most explicit and literal phraseology. This is true in Dan. 2: 44. The prophet is explaining the dream of Nebuchadnezzar, which like the dream of Pharaoh in Gen. 41, was a symbolic prophecy. He has already explained what refers to the preceding kings. Now, he continues: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Then as if to confirm the confidence of the king, the prophet added: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Rabbi Leeser's translation is even more emphatic: "But in the days of these kings will the God of heaven set up a kingdom, which to eternity, shall not be destroyed, and its rule shall not be transferred to any other people: but it will grind and make an end of all these kingdoms, while it will itself endure forever." There is then a righteous kingdom to be set up on the earth by the God of heaven, a kingdom not transferable, a kingdom that shall absorb the preceding kingdoms, and that shall continue forever.

In this kingdom the promise to Abraham is to be fulfilled, the promise to the righteous in the 37th Psalm, the promise repeated by Christ himself: "Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5.

But says the negative, "The meek do inherit the earth." I inquire, Why did not Jesus say so? For this most excellent reason, it was not true. To the great majority of the meek in the world's history, the words of the poet have been eminently applicable:

"No foot of land do I possess,
No cottage in this wilderness—
A poor wayfaring man:
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I may Canaan gain."

Were it granted that the meek do inherit the earth, in what respect is it true of them and not true of the basest of men? If occupancy of a part of the earth along with others—opponents, persecutors, enemies—be the inheritance designed, it is not a blessing greatly to be coveted. The bitter foes of the followers of Christ have hitherto held sway in human history. They have swayed sceptres. The meek have been scourged, hunted like frightened deer, thrown into dungeons, their very name has been cast out as evil. Nay, verily, they do not inherit the earth. The inheritance is to be untrammelled, no obstruction in the way of its possession, no hostile power in the way of its enjoyment. "They shall inherit the earth, and dwell therein forever." Thank God for such a grand, such a glorious promise!

A last faint effort to destroy the force of this precious utterance of Jesus is put as follows: "Christ meant that the meek at last should get the supremacy and be masters of the world even though there may be wicked people in the world." I reply: If this be true the promise is not to the meek, as a class, but to the meek who shall believe when this changed condition of things shall come to pass; that is, to a few of them; not to the meek of all ages; not to the meek who have suffered the most, not to those who did not count even their lives dear unto them, for the sake of Christ; but to a more favored class, who will not need to

those who may live when the world has become almost wholly Christian and holiness has become popular everywhere. Nay, verily, I do not believe that Christ meant to exclude all who heard him utter the promise. The Beatitudes are built on a broader foundation. It is not, "Blessed are a few of the merciful for they shall obtain mercy"; not, "Blessed are a few of the pure in heart for they shall see God"; not, "Blessed are a few of those that hunger and thirst after righteousness for they shall be filled"; but, Blessed are all the merciful, all the pure in heart, all they that hunger and thirst after righteousness; yes, and "Blessed are all the meek for they shall inherit the earth." The terms are not undistributed. The propositions do not declare partial truths. To use a logical technique, they are universal affirmatives. Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, "the patriarchs and prophets, and all the godly race," the martyrs, the confessors, those of whom the world was not worthy, are the meek who shall inherit the earth.

It is a great study to watch the doublings of those who struggle against clear evidence. If it be said, "Christ's kingdom is not established on the earth," the reply is at once ready: "The kingdom of God is within you" (Luke 17: 21). If this be true, and we accept it, then the kingdom of God is on earth. If it is in us it is where we are. From this conclusion there is no escape. On the other hand, when it is maintained that Christ's kingdom is to be established on the earth, forthwith the Saviour's declaration, "My kingdom is not of this world" is confidently presented as if it meant, My kingdom cannot be in this world. Christ did say "my kingdom is not of this world," but he just as positively said to his disciples, "Ye are not of this world, but I have chosen you out of the world"; and in his prayer he said of them, "They are not of the world even as I am not of the world"; yet recognizing that they were in the world he prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is amazing that one should need with such facts before him to be told that a kingdom not of the world may still be in the world. Nay these very objectors themselves claim that it has already come and though not of the world is in the world!

(To be continued.)

The Herald.

BOSTON, WEDNESDAY, JAN. 21, 1874.

"QUIT YOU LIKE MEN."

This is the rendering in our version of one Greek word—*andritzeite* (1 Cor. 16: 13). It occurs nowhere else in the New Testament, but is found in numerous passages in the Septuagint, e. g. Joshua 1: 6, 7, 9, 18; 1 Chron. 28: 20; 2 Chron. 32: 7; Neh. 2: 1. "Do ye manly" (*Wiclyf*); "doe manfully" (*Rheims*); "be manful" (*Whiting*); "act like men" (*Syriac*); and "acquit yourselves like men" (*Wesley*), are among the translations it has received. The idea intended is easily grasped, but to carry out the direction in every-day life is more difficult.

The whole passage is short, sharp and seasonable. It is as if the apostle had said: Instead of sleeping, watch; instead of wavering, stand; instead of acting like children or cowards, show yourselves men; instead of quarreling, let all you do be done in love!

If you have whispered truth,
Whisper no longer;
Speak as the tempest does,
Stern and stronger,

only let your speech be seasoned with grace and your heart moved with affection.

How necessary is such counsel at the present time! God desires activity and courage in every good work, and so should we. As Arnot remarks, "we like a leaping river better than a stagnant pool. It is far better to be worn somewhat by work, than corroded by the rust of idleness. If there are 'abominations in the earth,' a Christian does not exhaust his duty by 'sighing and crying' over them. 'Up, guards, and at them!' is a very good motto for our warfare; and in one phrase of Scripture we shall find both our strategy and our armament—'Speaking the truth in love.' This is not a good world for resting in, but it is a good world for working in; and if we are 'fellow-workers with God,' our labor will not be lost."

If in the providence of God we can have peace in our day instead of bloody persecution let us be thankful, but never let us compromise the truth for the sake of peace. Wisdom in the presentation of truth is necessary, but let us not shrink from presenting it because opposition will be in a measure the result. Remember the apostle's words: "Quit you like men; be strong." Every Christian minister should be ready to say with Dr. Cumming: "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence of pestilential error! 'A living dog is better than a dead lion.'"

Christ came the first time to "send a sword upon the earth"; he comes the second time to give a crown to every one who has been "valiant for the truth" in his absence. If he "gave himself for us," we should give ourselves to him. Why should any one fear reproach, or scorn, or suffering for Christ's sake, when it can be but a little while at the longest before the shadows of time will be dissipated by the splendors of eternity, and the rest of glory be the portion of the saved? Be manly.

LOOKING FOR JESUS.

In the brief notice of Bishop Cumming's sermon in Steiway Hall, New York, which we found in the *Boston Journal* and gave in our "Religious Summary" last week, there was no intimation that the Bishop made any reference to our Lord's last advent; but from a more extended notice of the discourse, which appears in a copy of the *New York Herald* sent us by a friend, we learn that he did place it among the cardinal doctrines connected with the "one foundation" (1 Cor. 3: 11). Hear him:

"We believe in Christ's coming again. We look for him, and remember the angels' words to the disciples, 'This same Jesus shall so come in like manner as ye have seen him go into heaven' (Acts 1: 11). Each night as we retire we have a right to believe that we may see him shining through the clouds in the morning. Other foundation can no man lay than that which is laid. We have no new foundation; we build upon the old. We have no new gospel to preach."

In presenting Christ in his Deity—Christ in his humanity—Christ in his atoning sacrifice—Christ in his mediation—Christ as our high-priest—Christ coming again to be glorified in his church, and his return to be constantly expected, the Bishop forms a chain of truth too heavy for men to shake and too strong for Satan to break. Let him abide by such doctrine as this and good must be the result.

WORDS TO BE HEARD AND HEEDED.

Occasionally we find in a brief business letter of a minister a few earnest words which ought to be dropped into somebody's ear instead of the waste basket. The following are of this class:

"The visible church is in the state foretold of the last times—divided, worldly, dogmatical, sensual and unbelieving. Help fails the Papacy and the Imperial authority. The nations are in trouble. The divine counsels are manifestly hastening on the everlasting reign of the Lord our righteousness in the end of this great Babylon—not by converting it into a dwelling-place of righteousness, but by saving out of it a people redeemed from all iniquity, purified unto himself and zealous of good works."—REV. HENRY DANA WARD, M. A., Philadelphia, Pa.

"Give us a high and holy literature. Let the watchword be, 'Behold, He cometh!' for it is evident that the moral standard of society is lowering. A deep and personal piety is gradually giving way to a conservative and easy religion—without self-denial, meekness, lowliness of mind, or any of the old-fashioned ways of serving the Lord. Let us onward to the front, and continue the alarm! No time now to compromise. All—all is at stake. Yet a little while and the heavens will be luminous with the brightness of His coming in triple glory (Luke 9: 26), and then shall all the wicked tribes of earth mourn. The 'sign of the Son of man' will appear but a short time before the trumpet sounds, and when suddenly the sound is heard the glorification of the church takes place—one is taken and another left of earth's inhabitants. 'O let us be ready to hail the glad day.'—REV. S. NORCROSS, Evansville, Ind.

PRAYER AND THE RESCUE.

We learn from the London *Christian* that at a crowded noon-day prayer-meeting recently held in the Free Assembly Hall, Edinburgh, Scotland, Mr. Moody of Chicago gave a short address on the importance and power of faith in prayer, illustrating his subject by touching incidents which had come under his own notice, and that soon after he sat down Dr. A. Thomson read a letter which he had received that morning from a Christian lady in Edinburgh, narrating a series of incidents in connection with the rescue of the passengers of the shipwrecked "Loch Earn," of which her own son, one of the passengers, had been the witness. The story, which we subjoin, was listened to with the deepest interest, and came in with peculiar fitness after Mr. Moody's address:

"After the 'Trimountain' left them, and they had examined their ship, many a heart failed, and they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of Him who ruleth wind and waves. Vain was the help of man. The wind drove them out of the course of ships, northward. You are aware that two ministers were left on board the 'Loch Earn.' One, M. Cooke, a truly godly man, did all he could to encourage their hearts. Every day at noon he gathered them together, and earnestly by prayer strove to lead them to the Saviour, and this he continued to do till they reached England. The day before they were rescued, they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had little hope of being saved. M. Cooke told them of his own hope, that death to him would be eternal life, and urgently entreated them to put their trust in 'Him who was mighty to save.' At the same time, he told them he had no doubt they would be rescued, that even then a vessel was speeding to save them, that God had answered their prayers, that next day as morning dawned they would see her. That night was one of great anxiety. As morning dawned, every eye was strained to see the promised ship. There truly she was, and 'British Queen' bore down upon them,

You may think with what thankful hearts they left the 'Loch Earn.'

"One thing is remarkable—the officer in charge on board the 'British Queen' had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp look-out for a ship, and immediately on sighting the 'Loch Earn' bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress. It seems to me a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot-boat that brought them into Plymouth, at noon, when they for the last time together joined in prayer, M. Cooke read to them the account of Paul's shipwreck, showing the similarity of their experience. I earnestly trust that the teaching of the crew of the 'Loch Earn' received during that time of sore trial may be greatly blessed to them."

SUNDAY SCHOOL LESSONS.

The International Series of Bible lessons is now so generally used in Sabbath schools that it may be well to give in one view the entire series for 1874. It will be noticed that nearly all the lessons are selected from Exodus and Mark.

FIRST QUARTER.
Jan. 4. The House of Bondage. Exod. 1: 7-14.
Jan. 11. The Birth of Moses. Exod. 2: 1-10.
Jan. 18. The Call of Moses. Exod. 3: 1-10.
Jan. 25. Doubts Removed. Exod. 4: 1-9, 27-31.
Feb. 1. Jehovah's Promise. Exod. 6: 1-12.
Feb. 8. The First Plague. Exod. 7: 14-22.
Feb. 15. Jehovah's Presence. Exod. 12: 21-30, 31-35.
Feb. 22. The Exodus. Exod. 13: 1-10.
Mar. 1. The Red Sea. Exod. 14: 19-31.
Mar. 8. Bread and Sweetness. Exod. 15: 27-27.
Mar. 15. Bread from Heaven. Exod. 16: 1-5, 31-35.
Mar. 22. Defeat of Amalek. Exod. 17: 8-16.
Mar. 29. Review. (Suggest. Song of Moses, Exod. 15: 1-11).

SECOND QUARTER.
Apr. 5. The Ten Commandments. Exod. 20: 1-17.
Apr. 12. The Golden Calf. Exod. 32: 1-6, 19, 20.
Apr. 19. The Publican and Pharisee. Exod. 33: 12-23.
Apr. 26. The Tabernacle set up. Exod. 40: 17-30.
May 3. The Five Offerings. Lev. 7: 37, 38.
May 10. The Three great feasts. Lev. 23: 4-7, 33-36.
May 17. The Lord's Ministers. Num. 3: 5-13.
May 24. Israel's Deliverance. Num. 9: 9-10.
May 31. The Smitten Rock. Num. 20: 7-13.
Jun. 7. The Serpent of Brass. Num. 21: 4-9.
Jun. 14. The True Bread of Life. John 6: 25-27.
Jun. 21. The Death of Moses. Deut. 34: 1-12.
Jun. 28. Review. (Suggest. Deut. 8, Mercies Reviewed.)

THIRD QUARTER.
July 5. The Beginning of the Gospel. Mark 1: 1-11.
July 12. The Authority of Jesus. Mark 1: 16-27.
July 19. The Leper Healed. Mark 1: 34-35.
July 26. The Publican's Prayer. Mark 12: 29-34.
Aug. 2. Jesus and the Sabbath. Mark 2: 23; 3: 1-5.
Aug. 9. Power over Nature. Mark 4: 35-41.
Aug. 16. Power over Demons. Mark 5: 1-13.
Aug. 23. Power over Disease. Mark 5: 24-34.
Aug. 30. Power over Death. Mark 5: 22, 23, 35-38.
Sept. 6. The Raising of the Dead. Mark 5: 20-21.
Sept. 13. The Five Thousand Feeds. Mark 6: 24-44.
Sept. 20. The Syrophenician Mother. Mark 7: 24-30.
Sept. 27. Review.

FOURTH QUARTER.
Oct. 4. The Deaf Mute. Mark 7: 31-37.
Oct. 11. The Evil Spirit Cast Out. Mark 9: 17-29.
Oct. 18. The Blind of Bethsaida. Mark 8: 1-7.
Oct. 25. Blind Bartimaeus. Mark 10: 46-52.
Nov. 1. The Fig Tree Withered. Mark 11: 12-14, 20-24.
Nov. 8. The Two Commandments. Mark 12: 28-34.
Nov. 15. Hypocrisy and Piety. Mark 12: 38-44.
Nov. 22. The Lost Sheep. Luke 15: 3-7.
Nov. 29. The Betrayal. Mark 14: 42-50.
Dec. 6. The Denial. Mark 14: 66-72.
Dec. 13. The Crucifixion. Mark 15: 22-39.
Dec. 20. The Risen Lord. Mark 16: 1-7.
Dec. 27. Review.

THE BLANK-PAGED BIBLE.

We have the impression that we may benefit some one by calling attention to a useful and important work, which is thus noticed in one of our exchanges:

"THE BLANK-PAGED BIBLE is a copy of the Holy Scriptures, containing the references of Bagster's Polyglot Bible, as well as several beautiful maps and a number of useful tables. But the peculiarity which acquires for this edition the name which it bears, is a device by which each leaf is printed on but one side, the other side being left blank and ruled with delicate lines. By this arrangement each page of the text has facing it a page of blank paper for manuscript notes. Nothing could be more perfectly suited to the convenience of those students of the Bible who have formed the useful habit of making memoranda of the thoughts suggested by their Bible-readings. It is published by Samuel Bagster & Sons, London, and by John Wiley & Son, New York."

We were not aware till recently that the work is kept for sale in this country and since obtaining a copy for our own use feel like commending it to thoughtful biblical students, who often feel the need of space on the leaf before them for a comment of their own or to record the ideas of another. It is not a pocket Bible—being an 8 vo., about three inches thick and weighing over four pounds,—but just the thing for the study; and the more it is used, and the richer it becomes in original and selected notes, the more one will prize it. Orders for the work can be sent to our office. We will furnish it at the following prices: half bound in morocco \$9.00; half bound extra \$10.50; full morocco \$12.00.

MISSING NUMBERS.

Some of our patrons in renewing their subscriptions write that they occasionally miss a number. We find the same complaint is made to other publishers. If those who preserve their papers and are anxious to have the volume complete will inform us what numbers are missing we will do what we can to make up the deficiency. The mails are not so reliable as we wish they were. Dr. Morris informs us that Rolla Floyd of Jaffa, Syria, writes that he loses nearly two out of three numbers! It is not so bad as that nearer home, but worse than it ought to be.

PERSONAL.

ELDER F. GUNNER moved from Massachusetts to Trenton, N. J., last November, to take charge of the church there for a year from Dec. 1st.—Elder Elwell's health having measurably failed. By a note received from him a few days since, we learn that he and his family have recently been afflicted with sore-throat—a distemper quite prevalent in that section—but are better now. We can ill afford to have any of our ministers laid aside from active service. Though it may be true in some instances,

that "the Lord lays aside the workman but carries on the work," we know as a general rule workmen are required.

"THAT RELIGIOUS HERALD."

If a copy of our paper should fall into the hands of some of our Baptist brethren who may feel inclined to subscribe, but hesitate because they have not more acquaintance with it, we would call their attention to the following testimony of the Rev. D. HENRY MILLER, D. D. (Baptist), who has been receiving it for several years. Having recently moved from Lowell, Mass., to New York, he writes:

"I have been lost without the paper for several weeks past, and my good wife asks, Why don't that religious *Herald* come? Truly the paper is what you propose to make it, and no family need fear to place it in the hands of their children. This cannot be said of all the papers called religious weeklies. Some of them are weakly enough and weak enough to seek and find gain, even at the expense of good taste and moral sentiment, in the advertising channels. May the Lord bless you in your work. Yours in the glorious hope of the new heavens and the new earth."

THOSE "SUBSCRIPTION CARDS."

In sending out the "SUBSCRIPTION CARDS," described in our issue of the 7th instant, we have made it a rule to omit the following classes:—

1. All who are in arrears for the paper. "Be just before you are generous," is the old adage.
 2. Those who are on the free list.
 3. Ministers,—we send cards to very few of these, but hope they will aid us what they can in getting subscribers.
 4. Those for whom the paper has been paid by others.
- "General rules have exceptions," and our general rule may have more than we intend. Those we employ to mail the cards know personally but few of our subscribers; if therefore any receive cards who think they ought not to have been sent to them, let no offence be taken. The aid we solicit it is hoped will be given promptly and "with a willing mind," if given at all. "The Lord loveth a cheerful giver" to a good cause, and so do we.

FINANCIAL MISSION REPORT.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to love and good works:—
Whole amt. due Eld. G. W. Burnham to Dec. 9, 1873. \$124.48
Rec'd at the office to meet deficiency, as reported last week, \$41.00
Since rec'd:
Henry K. Boyer, Philadelphia 5.00
Mrs. S. G. Robinson, Wheeling, W. Va. 5.00
Mrs. C. D. Clapp, Oliver, N. Y. 5.00
Alva Tenney, Haver, Mich. 1.00

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

ARE YOU READY?

Christian, are you patient—waiting, Looking for your coming Lord? Waiting for your crown of glory—Waiting for your full reward? Let not earth with all her treasure, Pride and pomp, or worldly show, Move you from the firm foundation Laid in Zion long ago.
Sinner, do you dread the coming Of your sin-avenging Lord? Oh, give up your opposition—Come and trust his faithful word; Then you'll love to read the promise Made his people long ago.
"Surely I am quickly coming, Crowns of glory to bestow."
E. GILLETTE.
Bayport, N. Y.

CHRIST THE KING.

There have been kings many and Lords many. Their names have been handed down from one generation to another. They have been esteemed great, and in their greatness is much to interest us. Yet, notwithstanding all their pomp and apparent glory, they have passed away, and their kingdoms have been given to others.

In this article we present one who received his appointment from the Almighty, and His kingdom is to be an everlasting kingdom. To this fact the Patriarchs, Prophets and Apostles all bear testimony. We notice:—

1. His coming was foretold. "I shall see him," exclaimed Balaam, "but not now; I shall shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth." The 45th Psalm foretells the majesty and grace of Christ's kingdom, the duty of the church, and the benefits thereof. Isaiah says: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice upon the earth."

"But thou Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

2. The King will be glorious, David

says, "Lift up your heads, O ye gates; and he will ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." And Paul, speaking of the wisdom of God, says: "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

3. Christ is supreme King. "I will make him my first-born, higher than the kings of the earth." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, Alleluia, for the Lord God omnipotent reigneth."

4. His kingdom will be everlasting. "But unto the Son, he saith, Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "Behold, a king shall reign in righteousness, and princes shall rule in judgment." "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." "And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall which shall not be destroyed." "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

5. He is to reign universally. "Ask of me," says the Father, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "He shall have dominion also from sea to sea, and from the river to the ends of the earth." "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

6. Christ was acknowledged king by individuals. The wise men of the east came, saying: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." "Nathaniel answered and said unto him, Thou art the Son of God; thou art the king of Israel." His followers acknowledged him, saying, "Blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest." They acknowledged him, when they strewed palm-branches in the way up to Jerusalem, and shouted, "Hosanna! Blessed is he that cometh in the name of the Lord." He declares himself to be king, when in his description of the judgment he says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Pilate said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." And it was written on his cross, "Jesus of Nazareth, the king of the Jews."

7. The consequence of opposing Christ as king will be dreadful. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed." "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." "Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." But the promises to God's people are blessed: "Thine eyes shall see the King in his beauty, they shall behold the land that is very far off." "And there shall be no more curse, for the throne of God and of the Lamb shall be in it [the New Jerusalem], and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads." Brethren, let us so walk as to be made kings and priests unto God, when he who is our life shall appear, with his holy angels. W. J. HALSE.

Cambridgeport, Mass.

LETTER FROM BRO. BAKER.

Dear Bro. Orrock:—I am much from home, but when I come home the reading of the *Herald* is refreshing in the midst of weariness, and comes as a sweet solace in the midst of life's cares and anxieties. Daily does the evidence accumulate of approaching deliverance to the waiting ones of earth; and of a terrible overthrow to the workers of iniquity. The money pressure came upon us like a clap of thunder in a clear day; and seemed to me to be in harmony with

one of the signs to precede the coming of Jesus: "On earth distress of nations with perplexity" (Luke 21: 25-27).

The Methodists are about to open a house of worship here. Fairs and festivals have accordingly been held to raise money, while the young people in attending have become demoralized, and the religious interest sadly made to decline.

There are a few scattered through this region that are looking for redemption nigh, but they are isolated from each other, and have no meetings. An old friend said to me a few days ago, he "never expected to see Christendom in such a state of apostasy as it is now."

While "signs there's no mistaking proclaim Messiah near," let us "gird up the loins of our mind; be sober, and hope to the end, for the grace that shall be brought unto us at the revelation of Jesus Christ." I would like to mingle in prayer and song with those of "like precious faith"; but will quietly wait and patiently hope for the salvation of the Lord. Wishing you all spiritual blessings in Christ Jesus, and a speedy deliverance, I remain,

Your brother waiting,
Geo. C. BAKER.
Garrettsville, Ohio, Dec. 15, 1873.

LETTER FROM ELDER BUCKLEY.

Dear Brother Orrock:—By the mercy of God I still live. It is also of his abundant mercy that I am kept in "the faith once delivered to the saints." I fear that multitudes in these last days are being turned away from the truth, and turned unto fables. Heresies are legion. I have thought much of Paul's declaration, that "there must needs be heresies, that they which are approved may be made manifest." By permitting false doctrines to be published, and often the false and the true combined, God develops the character of his own children. If we want to be religious, and cherish a hope of future happiness, and yet to cherish selfishness in any of its forms, the enemy will help us to a creed which will comfort us. O for an honesty of heart in searching for the truth, as for hidden treasures, that will bring us into and keep us in the light, as God is in the light! David asks, "Who can understand his errors?" and then prays, "Cleanse thou me from secret faults." It becomes each of us heartily to pray thus.

I am preaching some—what I think my health will warrant—and I find it true that "he who watereth shall be watered also himself." And here permit me to ask my brethren who enjoy church privileges among themselves, and are able to support pastors, if it would not be for their spiritual interest to send out those pastors occasionally, with their waterpots filled with the gospel of the kingdom, to water the destitute and thirsty, while they pray God to give the increase. Try it, brethren, and see if you don't get a shower of blessing. Yes, some of you may go with your pastor, and help him. If Christ has saved us, we are debtors to all men. Then let us "tell to all around what a dear Saviour we have found."

O tell them of his dying love!
And tell them how he reigns above;
Yes, tell them he will come again,
The joy of those who cry, "Amen!"
H. BUCKLEY.
Towsonville, Pa., Jan. 6, 1874.

DEATH IN THE POT.

Is there so great a famine of words that the word "magnetism" must be so much used? To me it is a very serpent. I don't like it. The curse is upon it. It has been in the especial service of the Adversary, hateful and degraded, too low to come into good society. Animal magnetism—a new fangled phrase invented to express a

The Family Circle.

THE PIERCED HANDS.

BY MISS A. M. KENNARD.

Behold my hands.—Luke 24.

O Hands, upheld in blessing,

The nail-print in the palm,

Two souls their sin confessing,

How oft held forth with balm,

Bless me! Bless me!

Pierced Hands, oh gentle!

O Hands, the children's clasping,

With "Let them come to me,"

Poor, sinking Peter's grasping,

Upon the boisterous sea,

Help me! Help me!

Saving Hands,

O Hands, the blind eyes pressing,

With words of power divine,

To send the light creeping

O'er darker orbs to shine,

Heal mine! Heal mine!

Healing Hands,

Dear Hands, so gently guiding

The wayward to thy fold,

Safe, in thine own confiding,

My hands, O ever hold,

Clasp mine! Clasp mine!

Gentle Hands,

O Hands once bruised and bleeding,

Upon the agonised tree,

Before the throne now pleading,

For such as sinful me,

For me! For me!

Pleading Hands,

O Saviour, love surprising,

From out thy wounded palm,

Still is the incense rising,

That doth our souls embalm,

They plead! They plead!

Pierced Hands.

—Baptist Weekly.

HOW OLD ART THOU?

If there is no other measure of age

than the number of years which we have

lived, the common notion that it is a

breach of politeness to ask a man his age,

has far less reason in its favor than

many suppose. But if

"We live in deeds, not years; in thoughts, not

breaths; in feelings, not in figures on a dial,"

the question, "How old art thou?" may

well excite solicitude and hesitancy,

though it ought to be fairly met. And

surely no rational man can fail to see

that this is the true measurement of life.

The patriarch Jacob evidently thought so,

when he gave his impressive answer

to Pharaoh's question, "How old art

thou?" And Jacob said unto Pharaoh:

"The days of the years of my pil-

grimage are an hundred and thirty years;

few and evil have the days of the years

of my life been, and have not attained

unto the days of the years of the life of

my fathers in the days of their pil-

grimage." Aged as the patriarch was,

he measured his life by days rather than

years, and by the incidents and experi-

ence with which even those days had

been filled.

The question, which Jacob answered

so impressively, is one of importance for

all, and of peculiar importance at the

opening of a new year. Let me then

kindly ask the reader:—

"How old art thou?" How old, when

measured by the past; by what your

life has been; by the good you have

done, or tried to do; by the service you

have rendered to Him who has thus far

prolonged your life?

Too often is the retrospect of maturity

and age like visiting the grave of an in-

jured friend to whom no reparation can

be made. It is thus that they who

"cultivate the night-shade" in youth, so

often find themselves compelled to "eat

is poisoned berries," in subsequent life.

"Remember not against me," said one of

old, "the sins of my youth." "Thou

makest me to possess the iniquities of my

youth," said another. And said still an-

other, "His bones are full of the sins of

his youth, which shall lie down with him

in the dust."

But even those who have been com-

paratively exempt from the outward

exhibitions of a depraved nature, often

find it a serious business to measure their

ages by the actual usefulness of their

past lives.

"That life is long which answers life's great end."

I have known persons to die in the

early morning of their years, who, if

measured by the good they had done,

were in a good old age. And I have

known persons to totter into their graves

from the very weight of years, who, if

thus measured, had hardly begun to live.

How many mourn over the retrospect of

life as one full of misspent time, wasted

energies, and neglected opportunities,

both for gaining and for doing good!

The question, "How old art thou?"

elicits from them no answer that is at all

commensurate with its importance. Be-

hind them, all is confusion, darkness, dis-

satisfied cravings, a sense of insecurity,

and the deep and sober conviction of the

soul that life has been squandered upon

pursuits and objects wholly unworthy of

an immortal nature and destiny. And

this suggests our question, "How old art

thou?" in another point of view.

"How old art thou," when measured

by the future,—by your nearness to the

retributions of eternity?

Though the past can never be recalled,

so far as it respects any change in the

past itself, it may be recalled so as to

instruct and warn us for the future.

"We take no note of time,

But from its loss: to give it then a tongue,

Is wise in man."

So far as its record is concerned, it

must be recalled and reviewed at the

great day of account. In this sense,

"A moment is a deathless thing."

In the light then which the past sheds

upon the future, "How old art thou?"

Measured by the work you have yet to

do; by your fitness to die; by your ac-

quaintance with, and relish for, the em-

ployments of heaven, what is thine age?

To those who are in the decline of

life, this aspect of our question is full of

peculiarly impressive admonition. You

are fast approaching the water of life, if

indeed you have not already reached it.

Now, as the natural winter, when it

strips the trees of their foliage, reveals

where the birds made their nests, so does

life's winter, in stripping the tree of

mortal existence of its verdure, reveal

what have been the hiding-places of

their soul. What are the hiding-places

of your souls, ye aged ones? Are they

adequate to your necessities? Do they

afford you shelter and safety amid the

stormy blasts? Your resorts for rest,

your hearts' homes,—where are they in

this bleak winter of life? Oh, if you

have had your refuge on earth, it is a

sad one, and it will grow sadder as your

winter advances, and there is but one

thing more which it can supply to you,

and that—a grave!

But if age is not to be measured by

each reader, "How old art thou?"—L.

T., in the Tract Journal.

A PRAYER HEARD.

TRANSLATED FROM THE "CHRISTEN ROSE."

On a pleasantly-situated country-seat

not far from the little town of B—

lived Herr L—, a very worthy Chris-

tian man. His wife was an estimable

woman, who was his true helper in train-

ing up their children for the Lord; for

they early led their little ones to the

same throne of grace where they them-

selves sought from the Lord wisdom and

strength. Those who saw the dear chil-

children could not doubt that this up-

bringing had borne most blessed fruits.

They were obedient to their parents,

amiable to each, and kindly and modest

towards strangers. The house, too, was

quite a model household. Everything

was in its right place; order and cleanli-

ness reigned everywhere. The servants,

though they were strictly admonished to

take great care over things, and to use

their time well, yet knew how to value a

good service, and seldom left but under

circumstances of absolute necessity. For

those who loved and sought after worldly

amusements did not suit in Herr L—'s

house, and would indeed soon have had

warning to leave. The whole family was

daily gathered to examine the Word of

God together; the morning's work was

begun by prayer, the evening was closed

in the same way. These were seasons of

real refreshing and strengthening. In

such a house the Lord lingers lovingly;

and if trials and provings are not want-

ing, still He does not let there be any

lack of the needed strength.

It was a truly happy family.

The father took on himself the labor of

instructing his children in all the various

branches of knowledge belonging to a

good education, while the mother took

care that as soon as they were old enough

her daughters should be accustomed to

all womanly handiwork.

Some Christian friends who lived in the

neighborhood came now and then to the

house, and such visits only passed too

quickly.

On a stormy harvest evening a loud

good, and he will not let us want for

strength; has he not said, "I will never

leave thee nor forsake thee?" so that we

may boldly say, "The Lord is my helper,

and I will not fear what man shall do

unto me."

Midnight had just struck. They could

not go to the little town for help, be-

cause it was too far off, and they feared to

meet the robbers on the way. The great

bell, which they generally could use to

call together the neighbors in case of any

unexpected emergency that required their

help, had been sent to the town a few

days before to be repaired. In short, it

was as if God would show them that from

him alone help should come. The wind

howled from time to time with greater

violence round the solitary dwelling, and

it appeared as if the storm would increase

the coming terrors of the night.

But what happened? About two

o'clock in the morning loud peals an-

nounced a severe thunder-storm. Soon

one flash of lightning followed another

with uncommon rapidity, accompanied by

loud resounding thunder. If any one

could have observed the little family now,

they would have seen that they all ap-

peared more calm. One danger seemed

to have chased the other from their

minds, and none of them thought

any more of the robbers and their threat-

enings.

Then suddenly a bright flash of light-

ning zigzagged through the air; a fearful

crack followed instantaneously, so that all

the windows rattled.

"The lightning has struck!" remark-

ed one of the servants. "See, see, the

hay-shed is burning."

It was true, and soon they saw the

building of which he spoke in flames: it

was a happy thing that it stood far enough

off to prevent any danger of the house

catching fire from it. That clap of thun-

der was the last. With distant mutter-

ings the storm died away, and the wind

calmed down. But still they did not

venture to go out for fear of meeting the

robbers. After a quarter of an hour had

elapsed, a sound was heard outside, and

soon they could distinguish the well-

sadors flocked to London in honor of the

occasion, from all the principle dynasties

of Africa and Asia. Westminster's

grand cathedral was never before crowded

with such an assemblage. All that earth-

ly ambition could desire was now attained

by Prince Albert. He was in the enjoy-

ment of wealth unsurpassed in the visions

of romance. He had rank which placed

him on an equality with the most illustri-

ous kings. He had power such as few

mortals ever possessed, and yet without

the pressure of toil and responsibility.

An attractive family of sons and

daughters grew up around him: He had

no paternal anxiety as to provision for

their future. As each child was born, the

British Parliament voted that child, for

the support of the dignity of the royal

family, an annual income of about one

hundred thousand dollars.

One daughter married the heir appar-

ent of the crown of Prussia. Thus there

is opened to her perhaps the highest

position which a lady can now occupy

upon this globe—that of the Empress of

Germany. The eldest son, heir to the

throne of Great Britain, married in the

royal family of Denmark. Other brilliant

alliances opened before others of the

children.

The Herald:
The Oldest Prophetic Journal in America,
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[For Terms, &c., see Fourth Page.]

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

WHOLE NO. 1695. BOSTON, WEDNESDAY, JAN. 28, 1874.

Selections.

THE CONSPIRACY OF SILENCE.

"Our warfare is not with flesh and blood, but with the rulers of the world. We conquer liberty, not dominion; would win human souls from the thrall of sin and Satan, and lead them into the light, the freedom, and the joy of the sons of God; we wield the sword of the Spirit, which is the Word of God; it is the sword of the Spirit, not our sword. God's truth, not our truth."—*Sermon before the English Baptist Union, by Rev. J. Leavelle.*

"There are assaults upon Christianity which have their ground in philosophy, in science, and in historical criticism, and, so to speak, a conspiracy of silence; an agreement of contemptuous indifference, as though falsehood it were too late in the day to argue or refute, and it were at once more effectual and more courteous to ignore."—*The Witness of History to Christ.*

Shall we join it? Shall we praise it?
Shall we hide the Master's Word?
Kiss, and yet by silence sell it,
Faithless, recreant to our Lord?
Let the spell at once be broken,
Silence now would be our sin;
Truth's a sword, and we must use it,
Smite each foe without, within;
With the feeblest and the strongest,
Where the Captain's flag we see,
We will go and fight in earnest,
But our hands they must be free.

By our Captain's love and honor,
By our country's wounds and woes,
With the strength which God hath given,
We must go and smite His foes.
By the grand old charter given,
Freedom bought by toil and tears,
By the wounded and the dying,
And the hope of coming years,
With the feeblest and the strongest,
Where the Captain's flag we see,
We will love and fight in earnest,
Heart and hand and voice all free.

When our faith in love thus claimeth,
Freely to our friends we give,
Freedom in their speech and action,
Only thus can freemen live;
Keep not silence; let each soldier
Shout his war-cry as he will;
Truth's own weapons bravely wielded,
Her own children never kill.
With the feeblest, with the strongest,
Where the Captain's flag we see,
Love we still, and fight in earnest,
But our hands they must be free.

Why should comrades, then, be angry?
Life's stern battle is no play;
And if fighting we should wound them,
'Tis but error we should slay;
'Tis for truth like them we struggle,
Not for victory or for name,
Seeking through our toll and conflict
To extend the Captain's fame.
With the feeblest, and the strongest,
Where the Captain's flag we see,
Bide we still and fight in earnest,
But our hands they must be free.

—W. Pool Balfour.

THE BIBLE AN HISTORICAL BOOK.

For some reason or other the greater part of the Bible in bulk is history, and this is the characteristic of the Bible distinguishing it from all counterfeit bibles. There are counterfeit bibles; every good thing has its counterfeit; and there never would be any counterfeit if there was not a genuine. There would be no counterfeit money if there was no genuine money; and there would be, I am inclined to think, no counterfeit bible, if there was not a genuine Bible.

The fact that sacred books exist in different parts of the world, indicates that there is in man a felt want for a sacred book; and God having created that want, must supply it. Therefore some one of these sacred books is worthy of our credit. The one is genuine, and the others are counterfeit. Now there is this distinguishing characteristic of the Bible, that the greater part of it in bulk is actual history. You take any imitation of the sacred book, like the Koran of Mohammed, or the Vedas and Shasters of the Hindoos, and you will find that they consist of a succession of visions and dreams and moral rhapsodies, which a man might have written in a closet, without any light from heaven or earth, except just sufficient to guide his pen. They do not require any acquaintance whatever with contemporary history. I have examined some of them with special care upon this point, and I find it to be true of all of them—that they might be written in a room six by ten, and involve no familiarity whatever with current events, still less with what had happened before or with what will happen hereafter; but, on the other hand, the Bible begins with the history of creation—yet, I have no doubt, to be confirmed by the full teachings of science, with the history of the antediluvian world, not capable of much confirmation from what at present exists; and then with the history of the patriarchs; and, glancing at the history of contemporary nations, with the history of Israel and the prophets, and the separation of Judah from Israel; and then the history of Christ and his apostles, and there is no other history among men that is confirmed by so many existing customs and perpetual monuments as this same history. The man who doubts the main features of the history contained in the Bible would, if he were consistent with himself, doubt the history of Greece, of Rome, of Great Britain, or the history of the United States of America.

Our own history, brief as it is, is not confirmed by more existing customs and monuments than the history of the Israelites and the history of Christ and his apostles. Why are we here to-day

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V. 35

Messiah

PUBLISHED BY THE A.

"BEHOLD, A KING"

[Sunday] and why shall we not be here to-morrow? What is the history of the Lord's day? Can you give any other account of it than what is contained in this history? Why are you invited from time to time to come around this table and partake of the Sacrament of the Lord's supper? Can you intimate any other origin of that universal custom where Christ is known than the history that is here presented to us? Why are we dedicated to Christ in baptism? Can we intimate any other origin of that custom universally prevalent through the Christian Church than that which is given here in the Bible? Some of these attestations of the history of the Bible have been wonderfully preserved. A few years ago Nineveh, that had passed out of sight and almost passed out of recollection, and the existence of which, according to Biblical statements, had actually been called in question, was unearthed. Some of the mounds were explored, and there were found down in the ground monuments of history that had been undoubtedly providentially preserved for thousands of years, and when the alphabet of inscription was discovered and they were deciphered, the history was found exactly to correspond with certain indirect allusions that are given us in the sacred record. When God determined to give to man a revelation he chose this method, in order that his religion might be indissolubly incorporated with the history of the world; so that you can no more tear it out of the history of the world than you can tear the heart from a living body without destroying life. Just as when men would build a temple they dig down into the ground and lay the foundation deep; so that when the walls are erected the storms shall not topple them over; so God when he would give to man a revelation, dug down deep into the history of the world, and every succeeding generation has built up a new abutment. Take away from the world simply the historical information of the Bible, and what should we know of ourselves or of the world? We should be left to conjecture; we should be afloat in a sea of mystery; and our dreams, hypotheses, and theories would probably be as absurd as those which we find in ancient writings, merely drawn from the fruitful imagination of men.—*Rev. O. E. Haven, D. D.*

LIFE HID IN CHRIST.

In allusion to the custom of hiding treasures for their safe preservation, it is written: "Your life is hid with Christ." Realizing his susceptibility to temptation, his own weakness, and the vigor with which Satan plies him with solicitations to evil, and with which the flesh lusts against the Spirit, the acknowledgement of every Christian, is that he "is kept by the power of God," alone. If we entrust our souls to the keeping of Christ we are safe, no man can pluck us out of His hands. "Neither death, nor life, nor angels, nor principalities, nor powers, things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When the Empress threatened to banish Chrysostom, he said, "That thou canst not do, for my country is in every clime." "But I will take away thy goods." "No," said he, "that thou canst not do, for I am a poor minister of Christ, and I have none." "Then," said she, "I will take away your liberty." "That you can not do, for iron bars can not confine a free spirit." "I will take away your life," said she. "That you may do in one sense," he replied, "but I have a life eternal which you can not touch."

The source of our spiritual life is hid in Christ, even as the life of the branch is hid in the vine. "In him was life; and the life was the light of men." "As the Father hath life in himself; so hath he given to the Son to have life in himself." He is the living one, and without union with him there is no life. "He that believeth not on the Son shall not see life; but the wrath of God abideth on him."

The great end of our life is hid in Christ. Every Christian man's life is a plan of God. Whereunto we are living is unknown to us; our life may seem a failure, our plans may be thwarted, our best efforts be fruitless; our health may fail; we may be hidden in obscurity, and we may sigh with the bitterness of disappointment over the unsatisfactory results of life, but Jesus sees success where we imagine failure. When the grand result of God's working forces is developed in heaven, we shall see that he was making use of us; though in a way humbling to our pride and trying to our spirit yet bringing glory to himself.

The glory of our future life is hid with Christ. Some faint glimpse of it is given us to behold; but "eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "Now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—*Methodist Protestant.*

CHRIST'S SYMPATHY.

The sympathy of Christ was not merely love of men in masses; he loved the masses, but he loved them because made up of individuals; he "had compassion on the multitude;" but he had also, discriminating special tenderness for erring Peter and erring Thomas. He felt for the despised, lonely Zaccheus, in his sycamore tree. He compassionated the discomfort of his disciples. He mixed his tears with the stifled sobs by the grave of Lazarus. He called the abashed children to his side. Amongst the numbers, as he walked, he detected the individual touch of faith. "Master, the multitude throng thee, and sayest thou, Who touched me?" "Somebody hath touched me."

Observe how he is touched by our infirmities—with a separate special discriminating love. There is not a single throb, in a single human bosom, that does not thrill at once with more than electric speed up to the mighty heart of God. You have not shed a tear nor a sigh that did not come back to you exalted and purified by having passed through the Eternal bosom.

The sympathy of the Divine Human! he knows what strength is needed. He gives grace to help; and when the world, with its thousand forms of temptation, seems to whisper to us as to Esau, Sell me thy birthright, the other voice speaks, Shall I barter blessedness for happiness—the inward peace for the outward thrill—the benediction of my Father for a mess of pottage? There are moments when we seem to tread above this earth, superior to its allurements, able to do without its kindness, firmly bracing ourselves to do our work as he did his. Those moments are not the sunshine of life. They did not come when the world would have said that all around you was glad; but it was when outward trials had shaken the soul to its very centre, then there came from him "grace to help in time of need."

He who would sympathize must be content to be tried and tempted. There is a hard and boisterous rudeness in our hearts by nature, which requires to be softened down. We pass by suffering gayly, carelessly, not in cruelty, but unfeelingly, just because we do not know what suffering is. We wound men by our looks and our abrupt expressions without intending it, because we have not been taught the delicacy, and the tact, and the gentleness which can only be learned by the wounding of our own sensibilities. There is a haughty feeling in uprightness which has never been on the verge of falling, that requires humbling. There is an inability to enter into difficulties of thought which marks the mind to which all things have been presented superficially, and which has never experienced the horror of feeling the ice of doubt crushing beneath the feet.

Therefore, if you aspire to be a son of consolation—if you would partake of the priestly gift of sympathy—if you would pour something beyond commonplace consolation into a tempted heart—if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain—if to that, most acute of human ailments, mental doubt, you are ever to give effectual succor, you must be content to pay the price of the costly education. Like Him, you must suffer—being tempted.

But remember, it is being tempted in all points, yet without sin, that makes sympathy real, manly, perfect, instead of a mere sentimental tenderness. Sin will teach you to feel for trials. It will not enable you to judge them, to be merciful to them, nor to help them in time of need with any certainty.

It is this same human sympathy which qualifies Christ for judgment. It is written that the Father hath committed all judgment to him, because he is the Son of man. The sympathy of Christ extends to the frailties of human nature, not to its hardened guilt; he is "touched with the feeling of our infirmities." There is nothing in his bosom which can harmonize with malice; he cannot feel for envy; he has no fellow-feeling for cruelty—oppression—hypocrisy; bitter, censorious judgments. Remember, he could look round about him with anger. The sympathy of Christ is a comforting subject. It is, besides, a tremendous subject; for on sympathy the awards of heaven and hell are built. "Except a man be born again"—not he shall not, but—"he cannot enter into heaven."

d be. Christ in person opened the of Lazarus, and his personal pres- is needed to effect the opening of graves of all his people. For that we wait: "knowing that he raised up the Lord Jesus shall raise also by Jesus, and shall present us you" (2 Cor. 4: 14).

REGISTERED LETTERS.

he fee for registered letters is now eight cents in addition to the regu- postage, though we have since the commenced received letters with the charge of 15 cents on them. If coun- postmasters have not yet heard of change in the regulations on the point y had better be informed of it. The nction of rate will be likely to make a way of sending small sums through mails popular. As an exchange re- marks, "registered letters can be sent on any post-office and the recipient is t to no trouble beyond signing his me to a receipt. Every mail agent rough whose hand the letter passes ves a receipt for it, so that missing tters can be traced out and their alue recovered. Indeed, so safe has is system proved that out of 19,000 gistered letters sent from the New York ost-office last year, only three miscar- ed, and their contents were made good y the agents through whose carelessness ey were lost."

So little does it now cost to obtain a postal money order (which is unquestionably safe), or to register a letter, that we cannot agree to bear any part of the loss which may arise from money being sent us in any other way. The sender must do it at his own risk.

THE POOR APOSTLE AND THE WEALTHY POPE.

When Peter and John, the converted fishermen of Galilee, were accosted by the lame man at the gate of the Jewish temple, Peter said: "Silver and gold have I none"—though he did give him that was better than either (Acts 3: 1-11);—but Pope Pius IX., who claims to be the successor of Peter, can not truthfully say what the apostle did about his lack of worldly wealth, if the following statements, cut from different papers be true:

"A correspondent from Rome says the Pope received, a few days ago, immense sums of money from all parts of the world. Among the offerings was a large golden chalice from Guadalajara, Mexico, filled with gold coin."

"The Pope was lately pleased to receive a party of Americans who desired to present some slight tokens of their love and esteem for the Holy Father. Among the 'slight tokens' was a goldasket filled with English sovereigns, and cross of solid gold three feet high."

"The nuns of St. Joseph of Bordeaux have made a curious present to the Holy Father, namely, a gold embroidered heart of Jesus filled with 20f. pieces. Pius IX. has received the present with great satisfaction. Many unbelievers would probably have done the same."

As the lewd woman of the Apocalypse, decked with gold and precious stones and pearls" (Rev. 17: 1-6), finds her counterpart in the apostate hierarchy of Rome, we are not surprised at the wealth that pours into the official head of the Papal church. But the amount is not equal to what it once was. The days of spoliation have come.

FINANCIAL MISSION REPORT.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to love and good works:—

Whole am't due Eld. G. W. Burnham to Dec. 9, 1873,	\$124.48
Rec'd at the office to meet deficiency, as reported last week,	\$48.00
Since rec'd:	
Miss Sarah S. Wilson, Black Rock, Ct.	3.00
" Alfred, "	.50
Nelson Branch, Chateaugay, N. Y.	1.00
Dea. L. Jackson, No. Abington, Mass.	1.00

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

THE PHYSICAL CAUSE OF THE DEATH OF CHRIST.

Dear Orrock:—I want to see in the *Herald* the enclosed letter on the breaking of the great, pure heart of Jesus for us all. It is from the pen of an eminent British physician, Sir James York Simpson, and is of intense interest. His conclusion is unquestionably correct. O what a Saviour was that! How can we help loving Him, or refrain from looking and yearning for His last, grand appearing! In haste, and with much love, I am yours,
D. T. TAYLOR.
Rouses' Point, N. Y., Jan. 14, 1874.

My Dear Dr. Hanna:—Ever since reading, some ten or twelve years ago, Dr. Stroud's remarkable treatise *On the Physical Cause of the Death of Christ*, I have been strongly impressed with the belief that the views which he adopted* and maintained on this subject are fundamentally correct. Nor has this opinion been in any way altered by a perusal of some later observations published on the same question, both here and on the Continent.

That the immediate cause of the death of our Blessed Saviour was—speaking medically—laceration or rupture of the heart, is a doctrine in regard to which there can be no absolute certainty; but, assuredly, in favor of it there is a very high amount of circumstantial probability.

Let me try to state the arguments for

* Dr. Stroud himself points out that Russell, Edwards, Rambach, and other writers, had more or less correctly anticipated him in the belief that Christ had died from rupture or breaking of the heart.

this view in the form of a few brief propositions:

I. His death was not the mere result of crucifixion; for, 1. The period was too short: a person in the prime of life as Christ was, not dying from this mode of mortal punishment in six hours, as He did, but usually surviving till the second or third day, or even longer. 2. The attendant phenomena, at the time of actual death, were different from those of crucifixion. The crucified died, as is well known, under a lingering process of gradual exhaustion, weakness, and faintness. On the contrary, Christ cried with a loud voice, and spoke once and again—all apparently within a few minutes of His dissolution.

II. No known injury, lesion, or disease of the brain, lungs, or other vital organs could, I believe, account for such a sudden termination of His sufferings in death, except (1) arrestment of the action of the heart by fatal fainting or syncope; or (2) rupture of the walls of the heart, or larger blood-vessels issuing from it.

III. The attendant symptoms—particularly the loud cry and subsequent exclamations—show that death was not the effect of mortal fainting, or mere fatal arrestment of the action of the heart by syncope.

IV. On the other hand, these symptoms were such as have been seen in cases of rupture of the walls of the heart. Thus, in the latest book published in the English language on Diseases of the Heart, the eminent author, Dr. Walsh, Professor of Medicine in University College, London, when treating of the symptoms indicating death by rupture of the heart, observes, "The hand is suddenly carried to the front of the chest, a piercing shriek uttered," etc., etc. The rapidity of the resulting death is regulated by the size and shape of the ruptured opening. But, usually, death very speedily ensues in consequence of the blood escaping from the interior of the heart into the cavity of the large surrounding heart-sac or pericardium; which sac has, in cases of rupture of the heart, been found, on dissection, to contain sometimes two, three, four, or more pounds, of blood accumulated within it, and separated into red clot and limpid serum, or "blood and water"—as is seen in blood when collected out of the body in a cup or basin in the operation of common blood-letting.

V. No medical jurist would, in a court of law, venture to assert, from the mere symptoms preceding death, that a person had certainly died of rupture of the heart. To obtain positive proof that rupture of the heart was the cause of death, a *post-mortem* examination of the chest would be necessary. In ancient times, such dissections were not practiced. But the details regarding Christ's death are most strikingly peculiar in this respect, that they offer us the result of a very rude dissection, as it were, by the gash made in His side after death by the thrust of the Roman soldier's spear. The effect of that wounding or piercing of the side was an escape of "blood and water," visible to the Apostle John, standing some distance off; and I do not believe that any thing could possibly account for this appearance, as described by that Apostle, except a collection of blood effused into the distended sac of the pericardium in consequence of rupture of the heart, and afterwards separated, as is usual with *extravasated* blood into those two parts, viz: (1), Crasamentum, or red clot, and (2) watery serum. The subsequent puncture from below of the distended pericardial sac would most certainly, under such circumstances, lead to the immediate ejection and escape of its sanguineous contents in the form of red clots of blood and a stream of watery serum, exactly corresponding to that description given in the sacred narrative. "and forthwith came out blood and water"—an appearance which no other natural event or mode of death can explain or account for.

VI. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, fainting, etc. That these emotions and passions when in overwhelming excess, occasionally, though rarely, produce laceration or rupture of the walls of the heart, is stated by most medical authorities, who have written on the affections of this organ; and our poets even allude to this effect as an established fact—

*** "The grief that does not speak,
Whispereth to our faint heart, and bids it break."

But if ever human heart was riven and ruptured by the mere amount of mental agony that was endured, it would surely—we might even argue *a priori*—be that of our Redeemer, when, during these dark and dreadful hours on the cross, He, "being made a curse for us" "bore our griefs and carried our sorrows," and suffered for sin, the malediction of God and man, "full of anguish," and now "exceeding sorrowful even unto death."

There are theological as well as medical arguments in favor of the opinion that Christ in reality died from a ruptured or broken heart. You know them infinitely better than I do. But let me merely observe that—

VII. If the various wondrous prophecies and minute predictions in Psalms 22 and 69, regarding the circumstances connected with Christ's death, be justly held as literally true, such as, "They pierced my hands and my feet," "They part my garments among them, and cast lots upon my vesture," etc., why should we regard as merely metaphorical, and not as literally true also, the declarations in the same Psalms, "Reproach hath broken my heart," "my heart is like wax,

* Its size may be inferred from the Apostle Thomas being asked to thrust not his "finger" but his "hand" into it.—John 20.

it is melted in the midst of my bowels?" And—

VIII. Death by mere crucifixion was not a form of death in which there was much, if indeed any, shedding of blood. Punctured wounds do not generally bleed; and the nails, besides being driven through parts that are not provided with large blood-vessels, necessarily remain, plugging up the openings made by their passage. The whole language and types of Scripture, however, involve the idea that the atonement for our sins was obtained by the *blood* of Christ shed for us during His death on the cross. "Without shedding of blood there is no remission." This shedding, however, was assuredly done in the fullest possible sense, under the view that the immediate cause of His dissolution was rupture of the heart, and the consequent fatal escape of His heart and life-blood from the central cistern of the circulation.

It has always appeared—to my medical mind at least—that this view of the mode by which death was produced in the human body of Christ intensifies all our thoughts and ideas regarding the immensity of the astounding sacrifice which He made for our sinful race upon the cross. Nothing can possibly be more striking and startling than the appalling and terrible passiveness with which God as man submitted, for our sakes, His incarnate body to all the horrors and tortures of the crucifixion. But our wonderment at the stupendous sacrifice only increases when we reflect that, while thus enduring for our sins the most cruel and agonizing form of corporeal death, He was ultimately "slain," not by the effects of the anguish of His corporeal frame, but by the effects of the mightier anguish of his mind; the fleshy walls of His heart—like the veil, as it were, in the temple of His human body—becoming rent and riven, as for us "He poured out His soul unto death";—"the travail of His soul" in that awful hour thus standing out as unspeakably bitterer and more dreadful than even the travail of His body.

Believe me, my dear Dr. Hanna,
Ever sincerely yours,
J. Y. Simpson, M. D.
Edinburgh, May 1, 1862.

STEWARDSHIP.

Probably there is no one thing in which Christians fail so utterly, as in the idea of stewardship. A steward is one that is entrusted with property to be used according to the will of the owner; and feeling that it may be highly profitable for those waiting to hear the "midnight cry," to have the opinion of one of the strongest waiting ones of the present day on this point, permit me to give an extract from the work entitled, "The Lord's Dealings with George Muller." On page 250 he says:—

"I would add some hints on a few passages of the Word of God, both because I have so frequently found them little regarded by Christians, and also because I have proved their preciousness, in some measure, in my own experience; and therefore wish that all my fellow-saints may share the blessing with me. In Matt. 6: 17-21 it is written: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also.' The meaning of these passages obviously is, that the disciples of the Lord Jesus, being 'strangers and pilgrims on earth, neither belonging to the present world, nor expecting its approval, should not seek to increase their earthly possessions. This is a word for all classes, and has as much reference to putting shillings as pounds into the bank. It may be said, 'But does not every prudent man seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, &c?' My reply is, it is quite true that this is the custom of the world. Do we act differently from the world in this respect? If we, disciples of the Lord Jesus, seek, like the people of the world, after an increase of our possessions, may not those who are of the world justly question whether we believe what we say in regard to Christian duties? Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you. There is no reality, or substance, in anything else but in heavenly things. Moth, rust, and thieves will destroy that which might have been laid up in heaven. Or suppose the Lord Jesus should return; or 'this night thy soul should be required of thee'; what profit shalt thou have in thy gain? Our Lord, however, does not merely bid us 'not lay up treasures upon earth'; for if he had said no more, this his commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have or can obtain, upon themselves. It does not mean, then, as is the common phrase that we should 'live up to our income'; for he adds, 'But lay up for yourselves treasures in heaven.' There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so our Lord would not have said so; just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards; so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds given for the Lord's sake, and constrained by the love of Jesus, to poor brethren, or in any way

spent in the work of God, he marks down in the book of remembrance—he considers as laid up in heaven. The money is not lost, it is laid up in the bank of heaven, which can never break, nor suffer from defalcations.

"I notice a few more points: treasures laid up on earth bring along with them many cares; they never can afford spiritual joy. A man may die worth £50,000, and yet that individual may not possess in the sight of God one thousand pounds sterling. And so, on the other hand, a man may fall asleep in Jesus, and his surviving widow find scarcely enough left behind him to suffice for the funeral who was nevertheless rich toward God. Who, think you, will be richest in the world to come, the rich man or Lazarus?"

"The Lord lastly adds, 'For where your treasure is there will your heart be also.' Now the very fact of our laying up treasures upon earth proves that our hearts are there. The believer who lays up treasures upon earth may, at first, not live openly in sin; he in a measure may yet bring some honor to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in heaven would lead the heart more and more heavenward."

Dear brethren, let us seek to live more to the honor and glory of Him who "will freely give us all things," when he shall come with power and great glory.

THE HARRISBURG MISSION WORK.

Brother Orrock:—Last Sabbath was a very pleasant day to us and the little church here. It was the first annual meeting in the new church, which, with the nature of the services, made it a "good day." One year ago the house was dedicated to the worship of Almighty God by the assistance of Elder Osler and Bro. Jackson (now of Morrisville). We had a good day then, but there was a large debt on the house, and our membership was very small (six being the aggregate), and we had the experiment of determining whether the people would give any attention to the word, and whether God's blessing would attend the work,—although the former proofs of the Divine favor gave but little doubt as to his continued mercy. Now we are enabled to rejoice that hundreds, and probably as many as thousands, during the year, have heard more or less on the subject of the Lord's coming and kingdom. The number has been multiplied seven times, so that we now have a membership of 42; about 2,000 dollars of the debt has been paid off and the Divine presence still guides us—giving us assurance that we "are well able to go up and take the land." The number in attendance last Sabbath was the largest that ever met in the new house,—possibly with one exception. The number received into fellowship (ten), and the number of communicants the largest that ever sat down to the Lord's table since we have been permitted to worship here. There has been no great stir among us during the year, but the Lord's work has been going on quietly and continually, both in the hearts of believers and among the unconverted. Quite a number have found Christ during the year. Some in their own homes, and some in our social meetings; and at every communion season except one or two, I believe, one at least has been received into fellowship.

General Intelligence.

RELIGIOUS SUMMARY.

The Liberals at Rome are making use of the Pope's obstinacy to urge that the separation between the State and the Roman Church should be made complete, and that church buildings in the city, the monuments and libraries and art galleries, should be taken possession of by the State.

The Pope will hold another consistory, early next month, when he will appoint several additional Cardinals and seventeen foreign bishops. It is intended to increase the College of Cardinals to the full number—seventy.

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the official publications of the churches. "According to these tables," says the N. Y. *Methodist*, "the Methodists of all branches number 2,525,408, Baptists 1,725,101, Presbyterians 736,973, Disciples (Campbellites) 500,000, Lutherans 487,195, Congregationalists 318,916, Protestant Episcopalians 247,643, Reformed Church (German) 132,195, United Brethren in Christ 125,464, Evangelical Association (Albrechts) 83,195, Reformed Church (Dutch) 64,214, Universalists 60,000, Unitarians 30,000. There are ten branches of Methodism: the Episcopal churches North and South, the Methodist church, the Methodist Protestant, the African, the African Zion, the Colored Methodist Episcopal, the Congregational, the Primitive, the Free, and the American Wesleyan. Here are divisions enough, in all conscience. What they distinctively represent, it would puzzle a metaphysician to tell. Yet these churches all agree in doctrine, and fall into two groups, Episcopal and non-Episcopal, in regard to polity."

A TOUR WEST.

Dear Bro. Orrock:—I wish to say to our friends West that I contemplate a trip ere long, and shall, wherever a door of utterance may be obtained, proclaim the tidings of our coming Messiah.

I wish to go to Kansas City, Mo., Topeka, Kansas, Falls City, Mo., and Omaha, Nebraska. If I can find a field for usefulness in a healthful climate I shall in all probability make the West the home of my pilgrimage. Shall be glad to hear from friends not too remote from the main line of travel.

I have been helping Elder Swartz some in Harrisburg, Pa., and supply for him the coming Sabbath. The Lord is graciously reviving his work in that city, and those who have helped that mission—and it is still not beyond the need of help—have done a good work, and in the great harvest shall reap their reward.

"Oh that each in the day of His coming may say: 'I have fought my way through; I have finished the work Thou didst give me to do.'"

Affectionately yours, J. A. HEAGY.
New Kingston, Pa., Jan. 22, 1874.

LOVE TO CHRIST.

It smooths the path of duty and brings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence; it is the soul's chief support when laid aside from labor, or duty; it affords great consolation in the hour of trial, or of death; and it is the grace alone which will procure our crown in the day of Christ's appearing.

D. HOTCHKISS.

General Intelligence.

RELIGIOUS SUMMARY.

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A QUESTION ANSWERED.—Rev. Mr. Murray, perhaps just in from a dashing drive on the Mill dam road, asks: "What right has Park street church to use \$600,000 worth of the Lord's property so that it can give religious opportunities to only 1500 people in the morning, and about 800 or 1000 in the afternoon, when it might accommodate 10,000 or 15,000 every Sabbath?" Prof. Seelye replies: "The same right that its honored minister has to spend thousands on his farm and fast horses, when that money might send the gospel to large numbers of the heathen. We know no such distinction as Mr. Murray makes between private and ecclesiastical property. Individuals and churches are alike stewards of God's bounty, and should use it to his glory."

"You can't expect," said a brother in the Fulton Street prayer-meeting the other day, "when you lower a thimble into a well, to draw up a bucket full of water. Neither can you expect to approach God with a weak and wavering faith to have him answer your prayers."

NEWS ITEMS.

MADRID, Jan. 18.—The railway viaduct at Toquella fell yesterday and 33 workmen were killed.

It appears that Bengal is not only doomed to suffer from famine, but will have to bear the additional misfortune of drouth. The indications of a failure in water-supplies are very alarming.

There are 100,000 boatmen in active employment in England, making with their wives and families a floating population of half a million. They are said to be exceedingly illiterate.

St. Margaret's Isle, where Bazaine has been banished, is a beautiful place near Cannes. The ex-Marshal will be allowed to live in the fortress as if at home, and with his wife and children. Many distinguished State prisoners have been sent there, and the spot is quite historical.

There has been the most destructive flood in Western Ontario, Canada, which has been known for years. Bridges were carried away and a vast amount of other damage was done.

New York, Jan. 20. Advances from Corsica are that the steamer Zouave was entering the port of Bastia, from Leghorn, she was driven against the wharf and sank so rapidly that 19 persons were drowned, including the Captain and Chief Engineer.

MINNEAPOLIS, Jan. 18. The Indians at Vermillion Lake are dying of starvation. They have eaten two children and one man. The scarcity of game and the failure of the wild rice-crops are the causes. They claim that the Government failed to send the usual supply of provision. Eighty Indians are coming into the settlement for relief.

The destruction of property by fire has been immense within a few weeks. The fire in Ottawa, P. O., Canada, Jan. 16, destroyed over a million dollars. A large number of valuable books, papers, plans and drawings of the Pacific railroad survey have been lost.

Very early Tuesday morning, Jan. 20, the depot building used by the Michigan Central and other roads at Chicago was entirely destroyed by fire, with several cars and some baggage. Loss not far from \$400,000. At the same time there was a fire in a block on State street, between Van Buren and Harrison. Loss \$200,000.

A sad disaster took place at Bennington, Vt., Tuesday afternoon. The gas exploded in a knitting mill, setting fire to the building. Beside the loss of property, and a sad list of wounded, nine persons are known to have perished.

Wm. S. Schofield, a clerk in the Boston post office was arrested a few days ago, on a charge of breaking open letters and robbing them of their contents. Several letters were found in his possession.

EXTRAVAGANCE DOES NOT PAY.—A piece of lace, fine as film and costly as diamonds, was offered for sale lately in Europe. Queens declined to purchase at the enormous price. The wives of great bankers passed by on the other side. An American lady heard of it, and sent a check for the amount. This was a year or so ago. Last week the estate of the husband of this American lady passed into the hands of trustees, and some saving banks, with moneys of the poor and the industrious in their possession, were closed up. The moral every one may draw.—*Presbyterian*.

DEATH OF THE SIAMESE TWINS.—New York, Jan. 20. A dispatch from Greensboro', N. C., announces the death of the Siamese twins on Saturday morning last.

Chang was partially paralyzed last fall, since which time he has been fretful and strongly addicted to drinking liquor as a means of alleviating his sufferings. As soon as it was discovered that Chang was dead, Eng became terribly shocked and raved wildly for a time, at times exhibiting signs of great mental aberration. This attack was followed by a deadly stupor. In two hours from the death of Chang, Eng died. The twins leave a very respectable property. Chang leaves six children, Eng five. Several of their offspring are deaf and dumb, and those who are not thus afflicted are of a low order of intelligence.

OLD AND NEW PREACHING.

In the course of a sermon preached by Henry Ward Beecher, a few Sundays ago, he expressed himself in this manner, as reported in a Brooklyn paper: "To say that we are to preach precisely as the apostle preached is as if we were to be told that we are to treat men precisely as if they were children, as if that which was enough and admirable for the earlier period was just as sufficient for the later period."

The preaching of Mr. Beecher differs so essentially from that of apostolic times, that we do not wonder at his attempting a justification of his sensationalism. It is clear that if we have not the same audiences that the apostles had, neither have our audiences the same preaching. Paul reasoning before Felix on righteousness, temperance, and judgment to come, and Beecher consenting to the marriage of Richardson and another man's wife, indicate strikingly the progress of development both in doctrines and their exponents.

The apostles preached Christ crucified; they preached charity, humility, purity, honesty, self-denial, deadness to the world. Political harangues, scientific lecturing, moral essays and sensational twaddle are no improvement upon such preaching. The gospel that they proclaimed is the gospel that the world needs to-day, and the sooner that this truth is recognized by those ministers who are fulfilling the apostolic prediction of teachers chosen to please itching ears, the sooner will the world be converted.—*Episcopal Methodist*.

If Mr. Beecher proposes to improve on the apostles, he will need a new gospel from which to select his texts. Could he not develop his hobby of manhood better from psychology than the gospel of Christ?—*Methodist Protestant*.

AN INTERESTING DISCOVERY.

A brief but interesting account of a discovery in Egypt is published in the *Proceedings of the Society of Antiquaries*. An Englishman traveling on the skirts of Sinai, noticed small blue stones lying in the beds of dried-up torrents, and brought a few to England, where he learned that they were turquoise of good quality. He went back to Egypt, made further researches, built a house at the junction of three valleys, and aided by friendly natives whom he took into his service, he discovered the turquoise mines formerly worked by the ancient Egyptians, together with some of their tools, and the places where they ground and polished the stones. So now turquoise are dug from those old rocks and sent to England. Ancient iron works have also been discovered with huge heaps of slag piled around them. A specimen of this slag on being tested was found to contain 53 per cent, of iron, which favors the supposition that it would pay to smelt the whole mass over again. To protect these valuable deposits the Pharaohs built fortifications, and a barrack and temple for the troops, relics of which still remain.

STARTLING RECORD OF CRIME.

MILWAUKEE, Wis., Jan. 17th.—Bob Turner of Potosi, Grant county, Wisconsin, has been arrested for the murder of his brother Albert. The inquest, which has just been concluded, revealed a blood-thirsty propensity on the part of Bob, rivaling that of the Bender family of murderers.

The murdered man was killed with an ax, his head being nearly severed from his body. He was coming out of a mineral hole, in which he had been at work. The murderer then called to another brother who was in an adjoining shaft, and this brother, named Newton, commenced climbing out. When he reached the surface, he saw the body of his murdered brother Albert and was about to run, when Bob seized him, and showing the bloody ax threatened to kill him instantly unless he would swear to assist in putting the body away and to preserve silence. This Newton assented to, but on the first opportunity he escaped to Potosi, where he gave the alarm and the murderer fled to Lancaster. He was pursued, arrested, and lodged in prison, where he attempted the life of his keeper. A second murder, which has just come to light, is that of Olney Neely, a youth of Ellenboro'. Bob Turner was there cutting hoop-poles December 23rd. The boy started to visit his mother, who resides in New California. The road lay through timber where Turner was at work. That was the last seen of young Neely until the 9th of January. People residing in the neighborhood having heard of Turner's murderous propensity, and knowing that young Neely had to pass near where he was at work, turned out on Friday last to hunt for his remains. Eight men started and searched the ground on each side of the road. When they arrived where Turner had been chopping, they found the body, which lay as it had fallen two weeks before. The boy's head was nearly cut

from his body, the ax having gone clear through the neck. A jury impaneled to hold an inquest rendered a verdict that Olney Neely came to his death from a blow of an ax in the hands of Robert Turner. Several other mysterious murders having taken place in localities in which Turner had been seen, Marshal Bennett visited the prisoner and asked him to confess if he had any hand in them. He confessed that he had killed two men. One was a stranger whom he encountered in a deep ravine at the back of the poor farm. The other man he met on the road to Muscadah, where he was going to get work. He says that the latter made threatening gestures and he feared he was going to take his life, so he closed with him, and with a four-pound weight, which he carried in his pocket, he struck him two blows over the eyes, smashing in his skull and killing him instantly. Now that he has confessed he delights to talk of many persons he killed. He gloats over the skill with which he has concealed their bodies, and declares if they were got together there would be nearly forty of them.

Miscellaneous.

TRUST.

The cloud hang heavy round my way,
I cannot see;
But through the darkness, I believe,
God leadeth me;
His sweet to keep my hand in his
While all is dim;
To close my weary, aching eyes
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that he is close to me,
My God, my guide,
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all,
But while I lean on his strong arm,
I cannot fall.
—*Richmond Christian Advocate*.

HOW TO MAKE WORK EASY.

The same amount of Christian work is exhilarating to one man and exhausting to another. In one case it is a tonic and the other leeches. Why the difference?

In order to work easy the undertaking must be congenial. But you say that much of what is expected of us is repulsive to the natural soul. Our reply is, "Get your heart right and the work will be pleasant. No need of your trying to do Christian work unless you are a Christian."

Do not fret about results. All Christendom engaged in the redemption of one man would make a failure. God only is sufficient. Our work is to bring the soul under the proper influences. We are responsible for means and not for results. Fretfulness is not augmentation, but depletion. The successful Christian workers are without exception cheerful. They do the best they can and then leave the matter with God. We excuse an occasional fit of the "blues," but when the disease becomes chronic the man has all he can do to take care of himself, and has no time for the improvement of others.

If you have the salt rheum, and a man offers you a box of salve that he says will certainly cure you, and you observe that he has on his hand the same disease unhealed, you say, "No, I thank you: if your medicine were worth anything you would cure your own hands." So there is no use in a morbid man of gloomy heart attempting to raise others out of spiritual misfortunes, because his shadowed soul is a slander on his medicine. A man must have both his own feet solidly planted on the Rock before he can pull sinking men out of the floods.—*Christian at Work*.

THE RELIGION NEEDED.

The religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its applications to human wants. The chief business of the minister of the Gospel is to apply religion. It is a time when it should be applied in the manner indicated below, by the *Christian Times* of Aug. 2d. The fearful developments since will suggest other applications:—

"We want a religion that bears heavily, not only on the 'exceedingly sinful' of sin,' but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counter, small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk cans. The religion that is to save the world will not put all the big strawberries at the top, and all the little ones at the bottom. It will not make one half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jouvins' stamp on Jenkin's kid gloves, nor make Paris bonnets in the back-room of a Boston milliner's shop; not let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, nor a spool of sewing silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all-wool delaines and all-linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal broadcloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought

to be smoothly plastered, nor make window-blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the Gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief."

POWER OF SIMPLE PREACHING.

A correspondent of the *Western Advocate* contributes the following anecdote:—

"Bishop Thomson told me, that soon after he united with the church in Worcester, an exhorter of deep religious experience came into town every alternate Sabbath, 'to hold meeting.' A lawyer of prominence happened to attend church one day, when the exhorter from the country officiated. He was deeply moved by his knowledge of divine things, his religious fervor, and his artless, unstudied eloquence. Of his interest in the exhorter he said nothing, lest he might betray his own feelings on the subject of religion. And in order to escape detection, he resolved to attend church every Sabbath. In this way he hoped to secure the benefit of all the imploring appeals of his rural favorite. The knowing ones of the church, observing his constant and respectful attendance with them in their religious services, and knowing the exhorter's marked deficiencies in learning, concluded to secure the service of another brother, who had been favored with a better education, and who wielded a greater general influence in the community. Our lawyer stood the change as long as he could, and then said to some of the leading members, 'Where is that man who used to come from the country to hold meetings here?' They frankly confessed to him that they had made the change in the simple hope of getting some one to occupy the place who would be more acceptable to him personally. 'Why,' said the lawyer, 'I do not go to church to learn science or for the knowledge of letters. I go there to study religion, and to learn something of spiritual matters, and that man from the country has more religion than any of you, and he can teach me more of that which I especially wish to know than any one you have had here.'"

CHANGES OF A CENTURY.

The nineteenth century has witnessed many and great discoveries.

In 1809, Fulton took out the first patent for the invention of the steamboat.

The first steamboats which made regular trips across the Atlantic ocean were the *Sirius* and the *Great Western*, in 1830.

The first public application to practical use of gas for illumination was made in 1802.

In 1813, the streets of London were for the first time lighted with gas.

In 1813, there was built in Waltham, Mass., a mill, believed to have been the first in the world which combined all the requirements of making finished cloth from the raw cotton.

In 1790, there were only twenty-five post-offices in the whole country, and up to 1837 the rates of postage were twenty-five cents for a letter sent over four hundred miles.

In 1837, wooden clocks commenced to be made by machinery. This ushered in the era of cheap clocks.

About the year 1833, the first railroad of any considerable length in the United States was constructed.

In 1840, the first experiments in photography were made by Daguerre.

About 1840, the first express business was established.

The anthracite coal business may be said to have begun in 1820.

In 1836, the first patent for the invention of matches was granted.

In 1845, the first telegram was sent. Steel pens were introduced for use in 1803.

The first successful trial of a reaper took place in 1838.

In 1846, Elias Howe obtained a patent for his first sewing machine.

The first successful method of making vulcanized India rubber was patented in 1839.

A SCRAP-BOOK AND ITS INDEX.

At the present day, and especially in these United States, both writers and readers patronize the periodical press—daily, weekly, and monthly—far more than they do the bound volume. In these columns are facts, and thoughts, and utterances far too valuable for the mere lighting of a fire in a cooking-stove. But the mass of periodicals deal so generally with "locals," and matters of but mere temporary interest, that the "fling" of papers almost anywhere outside an editorial sanctum would be but the accumulation of useless lumber, especially as but few papers prepare an index. Our plan for preserving the valuable of the contents of newspapers is this: On Monday morning we pick up all the papers of the preceding week, carry them into our study, re-scan them, having previously pencilled the tit-bits, and cut out whatever we deem worthy of preservation. When these scraps have accumulated into a respectable pile, they are pasted, with but little regard to affinity of subject, in our scrap-book. The book filled, we go to "indexing." Our index, of course, is subjective, and each of these several indexes is alphabetically arranged. Our scrap-book is a large, stoutly-

bound, obsolete account-book, the gift of some mercantile friend. This is far more durable than the scrap-book specially manufactured as such. Seven of these volumes—the gatherings of a quarter of a century—are now filled; and we are far on the way with Vol. VIII. Perhaps, were we starving for bread, it might be possible for a purchaser to induce us to part with these choice gatherings for fifty dollars per volume. But just now, they are not in the market. We close with a quotation from Vol. VI.

"Every one who takes a newspaper which he in the least degree appreciates will often regret to see a number thrown aside for waste paper which contains many interesting and important articles. A good way to preserve these is the use of a scrap-book. One who has never been accustomed thus to preserve short articles can hardly estimate the pleasure it affords to sit down and turn over the pleasant, familiar pages. Here, a choice piece of poetry meets the eye, which you remember you were so glad to see in the paper, but which would long since have been destroyed had it not been for your scrap-book. There is a witty anecdote it does you good to laugh over yet, though for the twentieth time. Next is a valuable recipe you had almost forgotten, just in time to save you much perplexity. There is a sweet little story, the memory of which has cheered and encouraged you many a time, when almost ready to despair under the pressure of life's cares and troubles. Indeed, you can hardly take up a single paper without re-perusing. Just glance over the sheet before you and see how many valuable items it contains that would be of service to you a hundred times in life. A choice thought is far more precious than a glittering bit of gold. Hoard with care the precious gems, and see at the close of the year what a rich treasure you have accumulated."—*R. Donkersley*.

Business Department.

APPOINTMENTS.

The Lord willing, I will preach in Lawrence, Sunday, Feb. 8, and Eld. J. M. Orrock will preach in the Hudson street chapel, Boston, the same day, at 3 P. M. C. CUNNINGHAM.

QUARTERLY CONFERENCE OF MIS-SISQUOI CIRCUIT.

A Quarterly Conference of the above circuit will convene at Piercetown, P. Q., Canada, commencing Friday, Feb. 20th, at 6 o'clock, P. M. All the members of the official board are earnestly requested to attend. By order, JOHN GILBRETH, Sec'y.

The Family Circle.

THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And a faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold and the silver,
And the precious stones should abide;

And remembering my own poor efforts,
The wretched work I had done,
And even when trying most truly,
The meagre success I had won.

It is nothing but "wood, hay and stubble,"
I said: "It will all be burned,
This useless fruit of the talents,
One day to be returned.

And I have so longed to served Him,
And sometimes I know I have tried,
But I'm sure when He sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an little bundle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes,
With one of those sweet intuitions
That sometimes make us wise.

Dear child! She wanted to help me;
I knew 'twas the best she could do,
But oh, what a blotch she had made—
The gray mismatching of the blue!

And yet—can you understand it?
With a tender smile and a tear,
And a half compassionate yearning,
I felt her grow more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its refuge
Like the glad, returning dove.

So I thought, when the Master-Builders
Comes down this temple to view,
To see what rents must be mended
And what must be builded anew.

Perhaps as he looks o'er the building,
He will bring my work to the light,
And, seeing the marring and bungling,
And how far it is from right,

He will feel as I felt for my darling
And will say, as I said for her,
"Dear child! She wanted to help me,
And love for me was the spur."

And, for the real love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudits divine.

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness,
"Twas the hand of the Blessed One,
Which would tenderly guide and hold
Till all the labor is done.

So my thoughts are never more gloomy,
My faith no longer is dim,
But my heart is strong and restful,
And my eyes are unto Him.

HOW SHALL I COME?

Is this now the thought of your heart,
And the utterance of your lips? Con-
scious you have not yet come—persuaded
that the opportunity of coming is fast
passing away—you do wish to come to
Jesus. Is he not now a living Saviour?
Joseph of Arimathea's tomb is vacant
now: the cross bears no victim. More
than eighteen hundred years ago the
Lamb of God which taketh away the sin
of the world was slain. Then it was he
bore the curse, the shame, the death,
and made a full atonement for sin by an
offering of himself. All that is over, and
he lives now at the right hand of the
Father. He is ascended on high, a
Prince and a Saviour, to give repentance
and remission of sins unto Israel. He
lives mighty to save, able to save to the
uttermost all that come unto God by him.
In the Spirit he is near you. That aching,
troubled heart of yours may pour out
all its griefs to him, and your very tears
he will put into his bottle. Oh believe
that he who died for your sins lives now.
Let it be to you a great reality. He
himself, after his ascension, said, "I am
he that liveth and was dead, and behold,
I am alive for evermore." But then all
this may bring no rest to you, for you
fear him: you are deeply conscious of
the way you have treated him in the
past, you feel your own utter vileness,
and say, "How shall I come?" Come
as you are. There is intense relief in
this. We need not stay to wash away
anything: we could not were we to try
for ever. We need not stay to make a
garment wherewith to cover us, for it
would all be filthy rags. Come as you
are, for if Jesus is a living Saviour, he is
also a loving Saviour. He who never
cast out one when he was on earth, will
not cast you out now. Come as you are,
to learn what he has done for you.

A young man was sitting propped up
in an arm-chair, in a lodging in Edin-
burgh. His face was pale and sickly.
He wore a coat of peculiar make and
appearance. Another young man entered,
on which the sick one looked up and
made some excuse for his dress, saying:
"These were the things I wore on the
stage." This was not the first time they
had met and spoken about sin and the
Saviour, and the conversation was renewed.
In the course of it the visitor quoted
some portion of the 53d of Isaiah. The
sick one asked that it might be read, with
the tone of one who had come to feel the
realities of eternity and the darkness of

a life of wandering. The two turned to
the chapter, and as the story of the
Saviour's sufferings and death, in atone-
ment for sin, came home to the sick man's
heart, his face lightened up with a smile
of heavenly joy. There, in the Word, he
learned that his sin was gone, his peace
made by another, and he entered at once
into the enjoyment of it. A year later
he wrote to his former visitor: "Our
heavenly Father has indeed been merciful
to me. I have now implicit confidence in
his love—implicit faith in the sufficiency
of our Saviour's atonement to cleanse
from all sin."

Come thus, beloved reader, as you are,
to the living Jesus, and as you pour out
your heart to him in confession of all the
past, take the message in his Word con-
cerning its complete forgiveness. Like
some dark cloud shutting out from your
view the blue sky—blue, they tell us,
from infinite space—so your sins have
obscured from you the infinite depths of
God's love. But you have seen the
clouds swept from off the face of the
heavens, and have gazed up to the
cloudless sky overhead. Harken! the
Lord says to those who have neglected
him, rebelled against him, "I have
blotted out as a thick cloud thy trans-
gressions, and as a cloud thy sins; return
unto me, for I have redeemed thee."

Come like a prodigal, in all your
wretchedness, and from all your wander-
ings. Look up to your God, and away
from yourself. Believe that a reconciled
Father's smile is yours, for "the blood of
Jesus Christ, his son, cleanseth us from
all sin." Hear from his lips no word of
upbraiding, for "God never upbraids a
returning sinner." Learn from his word
that there is joy in the presence of the
angels of God over one sinner that re-
penteth. Wonder at the greatness of
his joy, for it is written, "The Lord thy
God in the midst of thee is mighty; he
will save, he will rejoice over thee with
joy; he will rest in his love, he will joy
over thee with singing."

Come as you are—not merely to have
guilt taken away, but to be clothed in the
best robe. When Joshua the High
Priest stood before the angel of the
Lord, he heard, not only the comfortable
words, "I have caused thy iniquity to
pass from thee," but also, "I will clothe
thee with change of raiment." Oh,
wondrous is God's provision for our need!
Nothing is lacking to fit you to abide in
his presence as well as to come to him.
Christ is the end of the law for right-
eousness to every one that believeth.
What fairer robe than this can you de-
sire? Believing, you may say, "Perfect
in comeliness I am, through Christ, my
risen Lord." "He was made sin for us,
who knew no sin, that we might be
made the righteousness of God to him."

Come as you are, to receive the gift of
the Holy Spirit. Without him we can
do nothing. He it is who leads us to
consider our ways, to awake out of sleep,
to flee from the wrath to come. He it is,
so truly called the Comforter, who dis-
covers to us the love, the compassion, the
power of Jesus. He who unfolds the
wonders of God's redeeming love, dis-
covering to us the love of the Father in
sending the Son, the love of the Son in
coming to do his Father's will, to glorify
his Father's name, and open the door of
heaven to lost sinners. He it is who
comes with sweet power to unlock the
doors of our hearts and fill them with
the peace of God, to assure us of our
pardon and complete acceptance in the
beloved. Yea! come as you are, to ad-
mit this blessed one. Often has he
striven with you in the past. Open to
him as he strives with you now. As he
the Spirit saith to you "Come," say unto
him, "Come in," and in very deed he
will. He will come and destroy in you
the works of the devil, will change all
things. Though the flesh strive against
him he will abide there, and finally reign
alone. Yes, when he comforts you, you
will wonder you ever strove against him.
Wherefore, open unto him, I pray you.
Let him come in. Ask the Father to
give you the Holy Spirit. Jesus said,
"If ye then, being evil, know how to
give good gifts unto your children, how
much more shall your heavenly Father
give the Holy Spirit to them that ask him?"

And now, as the Holy Ghost pleads
with you, beloved reader, come, and come
as you are, to the living, loving Saviour,
to lose what you have—your sin; to re-
ceive what you have not—spotless right-
eousness and a new nature.—N. Y. Ob-
server.

"RIGHT COMES RIGHT AT LAST."

OR, THE BAKER WHO LOST NOTHING BY KEEPING
THE SABBATH.

It would be difficult to find any one
who really derived any permanent ad-
vantage from working on the Lord's Day,
although many in a small way of business
—such as bakers and some others—im-
agine that they would lose their trade if
they were to discontinue the practice.
There are, however, many persons living
and doing well who have thought other-
wise, and who have prospered beyond
their most sanguine expectations. A
pleasing instance occurred to a young
man, a baker by trade, who lived in a
seaport town of England. He had re-
sided in the place sufficiently long to
form many pleasant connections, and to
become greatly attached to his abode,
when he was told by his employers that
in consequence of some new arrangements

his services would be required during
part of the Sabbath, namely, from nine
in the morning till two in the afternoon.
His employers, seeing that the young
man seemed greatly perplexed, said to
him,—

"You can take a month to consider
the matter, and then we will talk further
on the subject;" intimating, at the same
time, that unless he complied with the
proposal, they would be constrained, al-
though unwillingly, to look out for another
assistant.

The young man was much distressed.
He desired to continue in the situation
which he occupied till able to commence
business on his own account; and there
was certainly no hope whatever of his
obtaining a similar situation in the town.
His determination was, however, soon
made; and notwithstanding the earnest
remonstrances of his young friends, who
entreated him not to ruin himself, he
firmly, yet respectfully, made known to
his employers that he could not work on
the Lord's Day.

"Very well, then, the matter is set-
tled," was the brief reply. Nothing
more was said; the master turned on his
heel, though not without a secret con-
sciousness that the place of the young
man would not be readily supplied, and
the discharged journeyman went slowly to
his lodging, hoping, as he turned round
the corner and passed the door of the
baking-house, that he might hear the
voice of his master calling him to return.

A week passed—then another; the
faith of the young man was sorely tried,
but he remembered the promises of the
Bible, and took courage. At length,
when his savings were nearly exhausted,
he wrote to his family, informing them
that he was going to Southampton, in
quest of a situation, probably from thence
to Salisbury; and that, in the event of
his not succeeding, he should return in
about a week. This done, he proceeded
to put the letter into the post-office, and
had nearly reached the place, when he
was beckoned across the street by an
elderly tradesman, who asked him if he
had got a situation. On being answered
in the negative, the baker, for such he
was, said,—

"Well, I have been thinking about re-
tiring from the cares of business for some
time past. I have no family, and have
acquired sufficient to take me to my
journey's end; so if you feel inclined to
take my business, you shall have it."

The young man answered that he
would gladly embrace such a favorable
offer, but having neither relations nor
friends to assist him with sufficient cap-
ital, he should not be able to do so.

"Well, I have thought that matter
over too," replied the tradesman, "and
the difficulty can be easily got over. Let
the stock be valued by mutual friends,
and an agreement drawn up and signed,
and you shall pay me by instalments. I
know you are a young man of sound
principles, and therefore I will undertake
to recommend you to those with whom I
have been in the habit of dealing, as
well as to those who deal with me. Never
fear; do as I have done before—trust in
Divine Providence, and you will do well."

The agreement was made at once, and
the young man returned to his lodging in
high spirits; it was no longer needful
to set out for Southampton, nor yet to ask
his friends to look out for a situation on
his account. He wrote to them, indeed,
and that on the same day; but his letter
told only of joy and thankfulness. In
about a fortnight he commenced business,
and shortly after married a very respect-
able young woman. He is now a flourish-
ing tradesman, with a good prospect of
retiring from business "independent" at
no very distant period.—The Word of
Life.

PILATE'S MODE.

"When Pilate said that he could pre-
vail nothing, but that rather a tumult was
made, he took water, and washed his hands
before the multitude, saying: 'I am in-
nocent of the blood of this just person;
see ye to it.'"

So now do sinners sometimes when
called upon to perform some duty that is
bitter to them, betake themselves to some
external rite of religion instead. It may
ease their conscience, but it will profit
them no more than Pilate's hand-washing.
Religious ceremonies, when the heart is
left out, are idle conjurings.—Christian
Observer.

DIVORCE.

Do you advise people who live un-
happily married to sue for divorce?

ANS.—There are cases where divorce
is advisable, but almost every marriage is
improvable. In a majority of what are
called unhappy marriages there is a bet-
ter remedy than separation, if the parties
could bring themselves to try. A New
York editor says: "Marriage without
love is a sin, to be repented of and put
away." Plausible, but is it sensible?
"The plowing of the wicked is sin," but
the thing to be repented of and put away
is not the plowing but the wickedness.
All human relationships without love are
disorderly and sinful. To be a husband
without love is a sin of the same kind as
to be a parent without kindness, a citizen
without public spirit. What then,—must
a man abandon his children, forsake his
neighborhood, and quit his country? No
more should he desert his wife on the
plea that he does not love her. Let him
stay where he is, and see what can be

done towards putting things on a better
footing; let him remind himself of the
vested rights created by his own acts;
let him consider how far his own curable
infirmities and faults are the cause of con-
jugal infelicity. This is not mere theory.
Among the better sort of people, the hap-
piest years of wedded life are not the
first years. Their marriage grows; grows
more real and satisfactory, grows less su-
perficial and more spiritual. It is like a
religious experience; nay, it is a religious
experience, in which souls pass
through struggles to peace.—Selected.

THE DECISIVE BATTLE.

An old gentleman, long since dead,
who once lived in this country, and was
one of the most respected and honored
citizens, used to tell a story like this, of
his early youth. I received it from his
son. Said he:

When I was fourteen years of age, I
began to think that I was large enough
and strong enough to take care of my-
self, and came to the conclusion that my
mother's rein (my father was dead) was
held most too tight in the government of
a man of my years.

My mother was a stately, dignified
woman, with a will of her own, who
talked but little, but meant what she
said, and had a way of saying it that
conveyed the idea of her being in earnest.
She was just the woman to take charge
of her husband's orphan children, and
especially his self-willed boy. But I did
not see it then, and as I said, the reins
were too tight for me, and I determined
to assert my freedom, and be a man in
the control of myself and everything else
about the farm—the old lady not ex-
pected.

Why shouldn't I? Jim Jones, about
my age and similarly situated, did as he
pleased; wore a frock coat and pantaloons
with stripes on the legs, while I wore
homespun and a round jacket. He
went visiting when he pleased, and would
take a horse from the plow to go to the
races. He didn't ask any one where he
was to go, while I had to walk and ask
mother. I wouldn't stand the thing any
longer. I was too large to be ruled by a
woman, and so I made up my mind.

An opportunity occurred a few days
after. My mother said to me, "Richard,
I want you to pick peas in the orchard
to-day. They are ripe and will be sell-
ing out soon."

"I can't do it; I'm going with
Jim, fishing. Joe can pick them, and be-
sides I'm tired doing so much drudgery
here, and not having any sport."

She made no reply, and I looked back
a moment to see the effect of my speech.

Her eye was fixed on me, and there was
just a little quiver of vexation at the
corners of her beautiful mouth, and much
of mingled astonishment and sorrow in
her eye. In a moment these changed to
a look full of words of authority and
command. But I passed out, and with
fishing pole and bait went to the river.
Jim Jones praised my courage; said I had
broken the ice and the thing was
easy now. But I knew better. I knew
the woman I had left behind, and thought,
"This is not the last of it." Then I whis-
tled to drive away the thought of it all,
and determined, come what may, "I'll brave
it out, and fight, too, if necessary."

Then I grew joyous and merry over
our sport until the day was spent, and I
started home. Now I became sad for a
while, and a little sorrowful; but it was
not a sorrow unto repentance. I remem-
bered Jim's plaudits, "Now you have
broken the ice," etc., and became deter-
mined again. Still I hoped that she had
let it pass by. I was like a general go-
ing to battle, sometimes; I felt that I
was prepared, but the enemy might be
stronger than I thought. But I went on,
and straight into the house, with a cheer-
ful face, as if nothing had occurred,
hoping thereby to avoid a conflict, and
presented my bunch of fish as a peace
offering.

She thanked me as sweetly for the
present as if it had been the peas she had
ordered me to pick, and I thought it was
all over, and moved into a chair in a
corner of the room. She arose, I thought
to carry the fish to the cook, walked to
the door, turned the key and put it qui-
etly into her pocket; then went to the
mantle-piece and took down an old Vir-
ginia "cowhide," which she kept always
there (for what reason I did not know, for
she never had used it). This roused all the
devil there was in me. I was well grown,
strong, and I thought a full match for
any woman. My mother was tall, well
formed, of great physical power. She
moved toward me; I met her with wrath-
ful defiance. She raised the whip to the
highest stretch of her arm, and let it
fall with all the force she possessed, on
my almost unprotected shoulder. The
sharp sting was that of a knife cutting to
the vitals. Maddened into fury, I sprang
toward her, and fought like a tiger. But
I had not measured her strength.

She seized my collar and held me from
her, while the terrible lash descended
with accumulating force. I was writhing
in torture, and determined to effect by
stratagem what I had failed to do by force.
I pretended to have a violent fit, and fell
quivering to the floor, drawn double, and
tried to foam at the mouth. But she
saw it all, and redoubled the strokes that
fell with increased violence upon me as I
lay cowering in the fit. I could no
longer endure the agony, and now thor-
oughly subdued, cried out, "Oh! mother,
I won't offend you again." She ceased
at once, and walked back to the mantle
and laid the whip in its old place; then
resumed her knitting, not having spoken
one word during it all. I sat down in a
chair on the other side. Ten minutes of
silence, and she said, "Richard, wash
your face and come and sit here with me;"
I did as she told me. My anger was
gone. I loved her before, I was proud
of, and honored her now; and the tears
fell from her eyes upon my face as I
rested my head on the bosom of the
grand old woman God had given me for
my mother.

"Richard," she said, "I have suffered
much to-day, my son, but it is over now."
And I answered her, through gushing
tears, "Yes, mother, it is over now."
And said he, "Whatever I am, whatever
of success in life I have had, I owe to the
brave woman who was conqueror in this
first and decisive battle."—I. H. C., in
Christian Observer.

KNOWLEDGE—ITS USE AND ABUSE.

"Many shall run to and fro, and knowledge
shall be increased."—Dan. 12: 4.

"But evil men and seducers shall wax
more and more, deceiving and being deceived."—2
Tim. 3: 1, 13.

"What an excellent thing is knowl-
edge!" said a sharp-looking, bustling lit-
tle man to one who was much older than
himself. "Knowledge is an excellent
thing," repeated he; "my boys know
more at six and seven years of age than I
did at twelve. They can read all sorts of
books, and talk on all sorts of subjects.
The world is a great deal wiser than it
used to be. Everybody knows something
of everything now. Do you not think,
Sir, that knowledge is an excellent thing?"

"Why," replied the old man, looking
gravely, "that depends entirely upon the
use to which it is applied. It may be a
blessing or a curse. Knowledge is only
an increase of power, and power may be
a bad as well as a good thing."

"That is what I cannot understand,"
said the bustling little man: "how can
power be a bad thing?"

"I will tell you," meekly replied the
old man, and thus went on: "When the
power of a horse is under restraint, the
animal is useful, bearing burdens, draw-
ing loads, and carrying his master; but
when that power is unrestrained, the horse
breaks his bridle, dashes the carriage that
he is drawing to pieces, or throws his
rider."

"I see! I see!" said the little man.

"When the water of a large pond is
properly conducted by trenches, it renders
the fields around fertile; but when it
bursts through its banks it sweeps every-
thing before it and destroys the produce
of the field."

"I see! I see!" said the little man.

"When a ship is steered aright, the
sail that she hoists up enables her, the
sooner to get into port; but if steered
wrong, the more sail she carries, the fur-
ther she will go out of her course."

"I see! I see!" said the little man.

"Well, then," continued the old man,
"if you see these things so clearly, I
hope you can see too that knowledge, to
be a good thing, must be rightly applied.
God's grace in the heart will render the
knowledge of the head a blessing; but
without this it may prove to us no better
than a curse."

THREE BLANK LEAVES.

We heard of an old man who always
carried a little book in his pocket which
contained only three colored leaves.
There was nothing written on them, and
yet he looked at his little book very
often, and he seemed to derive much
comfort from it. One leaf was very
black, one was very red, and one was
very white. What puzzled others was
plain to him. The black leaf told him of
his condition as a sinner; the red one of
the blood of Jesus Christ, and the white
one of himself again—now washed white
in the blood of the Lamb. We thought
if he had a fourth with words printed
upon it, his book would be more complete,
for it would remind him that he should be
"a living epistle," to be read and known
of all men.—The Testimony.

Farm, House and Garden.

A FEW HOUSEHOLD HINTS.—Never
allow a door to creak for want of oil, or
to shut hard so as to require slamming to
make it latch. For this purpose pass
around once a week, say Saturday eve-
ning or Monday morning, with a drop of
oil on a feather, or on the tip of the
finger, and give every rubbing part, latch,
hinge, etc., a touch. The door and walls
will last longer than when incessantly
pounded and battered, and the disagreea-
ble noise will not make sick persons
worse or annoy well ones.

Scissors sometimes work hard, when a
tenth of a grain of oil, touched along the
cutting edges to make them move easily
over each other, will improve them
greatly.

Ventilation would be more easily ac-
complished and more certainly performed,
and rooms kept with purer and healthier
air, if windows were made to slide easily.
If not hung by pulleys and weights, add
good freely-working catches. Never per-
mit a broken pane in a house.

Cellars should be kept constantly clean
—as much so as your parlor. It is the
easiest thing in the world, if you attend
to it daily; and only becomes a heavy

task when you allow a month's accumula-
tion—on the same principle that the boy
who combed his head once a summer was
amazed that any one could do it daily.

Once a week go over your house and
out-houses, and see what wants attention
to keep all in perfect order. You will
find something every time, and attend to
it promptly.—Country Gentleman.

TO CLEAN A VERY GREASY SPIDER OR
KETTLE.—Don't waste your soap on it.
Put ashes into it, and pour in a little
water. In a few minutes scrape it all
out with a stick, and rinse it out with
water. It is then ready for your dish-
water and cloth without additional soap.

APPLE JELLY.—Apples make an excel-
lent jelly. The process is as follows:
They are pared, quartered, and the core
completely removed, and put into a pot
without water, closely covered, and put
into an oven or over the fire. When
pretty well stewed the juice is to be
squeezed out through a cloth, to which a
little white of egg is added, and then the
sugar. Skim it previous to boiling, then
reduce it to a proper consistency, and an
excellent jelly will be the product.

CURE THE BABY'S COLD.—When your
little babe or child is suffering with a cold
and can scarcely breathe, do not dose it
with all sorts of medicines, but try this
simple remedy—the best we ever knew—
"Take a raw carrot, cut the top off
smooth, and with a knife dig or scrape
out the pith or light-colored center, mak-
ing a hole in the carrot large enough to
take in your largest finger. Fill the hole
with white sugar, then suspend or stand
the carrot up in a cool place. In about
twelve hours the sugar will be dissolved,
and the cavity in the carrot will be filled
with a pure, golden-colored syrup. Give
the child from four to six times a day,
according to the age of the child and the
severity of the cold. We have seen this
pleasant remedy, which children readily
take, because it is pure and sweet, cure
cases of colds after other remedies have
been given for weeks in vain. It is com-
paratively a new remedy, but so effica-
cious it seems a duty to the public to
make it known. If the syrup be kept in
a warm room, it will sour in a few days,
when it should not be used, but new made
from another carrot."

TO STAIN WOOD A DARK MAHOGANY
COLOR.—Boil half a pound of madder
and two ounces of logwood chips in a
gallon of water, and brush over twice
while hot; when dry, go over the whole
with pearlash solution, two drachms to the
quart, then varnish.

WOOL A SURE THING.—An Illinoisian,
who doubtless contrasts the profits from
his corn and wheat fields with the wool
his sheep produce, says: "Wool is a
sure thing every year, and brings cash—
perhaps not much, but will keep years
and years and not spoil if you can afford
to hold. Wool-growing requires but little
help, and you are free from these
strikes that wheat harvests will always
have. The work is done when we have
pleasant weather and there is no absolute
pressure. Sheep will increase the fertility
of the land, clear out weeds, briars,
dock—everything. What harvest may
find you in the shade."

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Feb. 4, 1874
V. 35
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"BEHOLD, A KING

SHALL REIGN IN

WHOLE NO. 1696. BOSTON, WEDNESDAY, FE

Selections.

THE NEW EARTH.

W. H. CLARK.

When the fires of the judgment, all dross have consumed,
When the saints have been welcomed, and sinners been doom'd,
When the heavens together like parchment have roll'd,
And the ages eternal begun to unfold—
Then the earth from its ashes, renewed shall arise,
Transcendent in glory, scarcely less than the skies;
And purged from defilement, from sorrow and pain,
The world shall rejoice in Immanuel's reign.
And no sea shall be there; but broad rivers that flow
From mountains whose summits, all uncover'd by snow,
Vast prospects of beauty, the beholder afford,
While nature rejoices in the smile of her Lord.
Then the kingdom of Christ, over all shall prevail
And no foes shall be there, who its peace would assail;
Since sin is not found, warring and strife are unknown,
And righteousness reigneth, with truth on her throne.
No thorns and no briars, the new soil shall infest,
For the earth and its products, alike shall be blest;
Upspringing spontaneous, shall its fruitage be found,
And the years as they pass, with abundance be crown'd.
And then oft shall be seen, what to Jacob was shown,
When reposing at night, on his pillow of stone;
The angels descending, and returning again,
In intercourse sweet, with the children of men.
Thus the earth and the heavens, together shall blend,
And the dwellers in each, on each other attend;
And the song of all lips, both below and above,
Shall be "Glory to God" for his wonderful love.
—Methodist Home Journal.

BISHOP BICKERSTETH UPON THE SECOND ADVENT.

[Outline of a Sermon delivered by the Bishop of Ripon, Dr. BICKERSTETH, in Doncaster Parish Church, November, 1873, to a congregation of 2000 persons.]

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."—Isaiah 21: 11, 12.

There is some degree of obscurity in this passage, which attracts curiosity to ascertain its true meaning. The literal interpretation appears to be this: Dumah was the same country as that of the Edomites, and Seir was one of the principal towns of the land of Dumah. One of the inhabitants of Seir is represented as asking of the watchman, who is the Lord's messenger, "Watchman, what of the night?" The question may have been asked in a tone of derision, and in a spirit of unbelief, as if to enquire—"Watchman, what of this tribulation, this judgment, of which you have so often spoken? We see no sign, no appearance; tell us, watchman, what of the night?" Or it may have been asked in a spirit of honest enquiry, by one desiring to know whether the predicted tribulation or judgment was nigh. But whatever was the mind of the enquirer, the answer of the prophet is the same—"The morning cometh and also the night; if ye will enquire, enquire ye: return, come." Now, the literal kingdoms or countries, or peoples in Scripture that were notorious for their wickedness or hostility to the Lord's chosen people of Israel were typical of those who in every age are actively opposed to God and the truth. For example, the names of Assyria, Babylon, Egypt, and Edom were all names of literal kingdoms or countries, the inhabitants of which were opposed to the Children of Israel and were the enemies of God's chosen people. Hence it follows that the judgments which overtook these literal kingdoms may be regarded as symbolical of the judgments which will overtake the unbelieving and impenitent in the present age. That being so, the language of the text may be accommodated to the case as it now stands between God and His Church on the one hand, and the unbelieving world on the other. Taking this as the interpretation of the text, let us consider the truth it unfolds and the lessons it suggests.

The purport, or, in prophetic language, the burden of Dumah was the message to the earth which has been delivered and heralded down from the earliest times. Again and again has it been reiterated; even our blessed Lord Himself, though the messenger of mercy, declared the wrath which must overtake those rejecting the offer of the gospel. In the meantime, however, the question is asked, "Watchman, what of the night?" There are many who affect altogether to disbelieve the warnings of coming tribulation. They ask "What of the night?"—what of this tribulation so often spoken of, these coming judgments by which you so often try to persuade men?" We see, as yet, no indication of the approaching consummation. The sun still shines in the heavens; the moon and stars still cross the vault of the mighty sky; where is the sign then of this coming tribulation? Where is the evidence that these

judgments will overtake a slumbering world. Here is the reply, "The morning cometh." What is the morning? The advent of the Son of man in His glory. The coming of the once crucified Saviour, now the glorified Emanuel. The coming of the same Jesus, who once trod this earth, who was rejected, crucified, and slain by ungodly men. He will appear in His glory, and will reign in His majesty over a regenerated world.

"The morning cometh," but the scoffer replies, "Where are the signs of his coming? All things continue as they were from the foundation of the world." But do all things continue as they were? Does not science itself—the chosen vantage ground from which the unbeliever hurls his fiery darts against Christianity—does not science teach that changes have occurred, and are, up to this very day, in progress which refute the idea that all things continue as they were at the creation of the world. As by the word of the Lord, the old earth perished by the overflowing of the waters—and no one dare dispute that one world had perished by the deluge,—so by the same word is the present earth now kept in store, reserved unto the fire and the judgment of the great day. "Watchman, what of the night?" may, however, be asked, not only by the scoffer and the sceptic, but by the true believer in Christ. It is now the world's long night. The personal presence of Him who is the light of man, and the Sun of Righteousness, is withdrawn. The ark of the church is tossed to and fro by the storms of the sea. The waves of infidelity and of heresy dash against her sides in all their fury. As yet we cannot hear the sound of Christ's chariot wheels. Is the Lord slack concerning his promise? Will you heavens ever open and disclose the Son of Man returning in his glory; the Messiah, who once came as the world's great Redeemer? Yes, "the morning cometh." The promise will be fulfilled. Wait, for it will surely come. "Surely, I come quickly."

There are prophecies which render it essential that the Redeemer should return in his glory. In many prophecies the sufferings and the triumphs of the Messiah are linked together, and as the sufferings have been literally fulfilled, is it not necessary that the triumphs should be accomplished also? And the anxious inquirer naturally asks of the watchman, "Is the night far spent? Is the day soon about to dawn? Is there any streak of light in the sky which indicates that the day is about to break, and that the Sun of Righteousness shall be revealed in his majesty?" The word of God states that it will break on the world suddenly, as a thief in the night. When all things are going on in their accustomed order; when men are pursuing their accustomed avocations, the senator occupied with legislation, the merchant busy in commerce, and the tradesman engaged in the affairs of trade; then suddenly the sound will be heard of the Archangel's trump, and the Son of Man will appear in the heavens, and Jesus will return in his glory. There are signs given by our blessed Lord himself, from the appearance of which his believing people may gather when the end is near. And surely these signs would not have been given if it were not intended that we should carefully mark and look for their occurrence. It is our duty to study these signs; so let us look at some of them to which our Lord has pointed attention.

1. When our Lord was speaking of the destruction of the temple of Jerusalem, the apostles asked him what should be the sign of his coming, and of the end of the present age or dispensation. One of our Lord's replies was, "that the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Our Lord did not say that the gospel must first everywhere prevail, so as to cover the whole earth with a knowledge of the Lord, but only that the gospel shall be everywhere preached for a witness. And how does it stand with respect to this at the present day? No period since the time of the apostles has been more remarkable than the present century for the extension of the Redeemer's cause. For a long time previously the church was culpably indifferent to the great duty of striving to evangelize the world, but with the commencement of the present century she seems to have awoke from her slumbers, and marvellously put forth, and more marvellously succeeded in her efforts to preach the gospel throughout the globe. There is hardly a kingdom on the earth where the message of the everlasting gospel has not been proclaimed, and there is hardly a language on the face of the globe into which the word of God has not been translated. Through the labors of one society alone—the British and Foreign Bible Society—the Word of God has been translated into nearly two

hundred different spoken dialects; and is not this something like hastening the fulfillment of this sign, "that the gospel shall be preached in all the world for a witness"? Matt. 24: 14.

2. Again, in the book of Daniel we are told that many shall run to and fro, and knowledge shall be increased at the time of the end. Is not one of the characteristics of the present age a remarkable facility for running to and fro, as evidenced by the extraordinary powers for locomotion? Probably it would be true to say that even in this empire, in twenty-four hours millions run to and fro. We have girdled the earth with our iron highways, and if there is one marvel more than another, it is the way in which multitudes from the very ends of the earth are availing themselves of this rapid locomotion. Then, knowledge shall be increased: and is not this also a characteristic of our own time? What prodigious strides have been made in the march of science! Nature seems to have unfolded her secrets to the research and diligence of those who have applied their energies to scientific knowledge. Science has pierced the planetary world, has cast a measured line round the circumference of the earth, taught men to paint with the sunbeam, and to use the lightning of heaven as the means of conveying messages with the speed of thought. Surely the characteristics of the present age are running to and fro and an increase of knowledge.—Daniel 12: 1-4.

3. Another sign of the time of the end is predicted, in Daniel 12: 1, to be "a time of trouble such as never was since there was a nation even to that same time": and, in Luke 21: 25, 26, "distress of nations with perplexity, the sea and the waves roaring: men's hearts failing them for fear, and for looking after those days which are coming on the earth." And what is passing at the present day? Public commotion and tumult, perplexity and distress, men's hearts failing from fear—the overthrowing of dynasties, open rebellion against constituted authority, and an indifference to all lawful governments. Some men say that we are on the eve of a great crisis; that we are approaching some great consummation; and Scripture informs us that this great consummation is the coming of Christ in his triumph and glory.

The apostle Paul when writing his first epistle to the Thessalonian Christians, insisted at length (in every chapter) on the Lord's second coming. The prominence thus given to this doctrine led to a mistake and misapprehension. The Thessalonians thought that Christ was then about to re-appear. To correct this mistake, the apostle wrote his second epistle, and in the second chapter he gave a remarkable prophecy of the great mystery of iniquity which had already begun, but which he declared must be fully developed ere the Son of Man would return in his glory. Consequently the remarkable development of the papal apostacy is a very noticeable sign of the times, for it might be concluded that it had been greatly developed when they found the head of the Roman Catholic church arrogantly assuming to himself one of the inherent qualities of Jehovah, and blasphemously laying hold of the attribute of Infallibility. It seemed almost the culmination of the mystery of iniquity, which the apostle declared must come to an end before the Son of Man should return in his glory. In the meantime God was accomplishing the number of his elect from distant parts, and from many parishes in our own dear land they are being gathered, and soon the day will come when the SON OF MAN SHALL RE-APPEAR.—"Behold the morning cometh." The numbers who have thus been awakened in recent mission services, might be taken as an indication of the gathering together of God's elect, which was to be the harbinger of the return of the Saviour in his glory.

Let the anxious believer therefore take courage. "The morning cometh," and the One "whom not having seen, we love" will ere long return in his majesty. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." But the night also cometh. Ah! what of the night? the dark, black and horrible night. Listen to the message that sounds in your ears, "If ye will enquire, enquire ye: return, come." Enquire of the Book which says, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "As I live, saith the Lord God, I have no pleasure in the death of the wicked." "The blood of Jesus Christ cleanseth from all sin." "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "God so loved the

world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life;" and "him that cometh unto me," saith the Saviour, "I will in no wise cast out." (John 3: 16; 6: 37.)—Signs of our Times.

AN INDWELLING SAVIOUR.

BY JOSEPH FULLERTON.

Christ in you the hope of glory.—Col. 1: 27.

Does, indeed, Christ dwell with men and in them? It is a glorious subject—an indwelling Saviour, strengthening, comforting, cheering, blessing, and saving!

It is possible, it is a fact, that he does thus dwell. Observe, first, the world is in the hearts of some; the heart is full of the love of it. Multitudes live, walk, do business in the spirit, maxims and customs of the world.

Again, Satan is in men. The devil entered into Judas. Mary Magdalene was possessed with seven devils; and one told Christ his name was Legion, for many devils had entered into him. So now, the wicked do wickedly; they surrender to Satan; they give themselves up to his control; they are led captive to his will.

Christ is in believers. 1. He is with them—"Lo, I am with you always." "If a man love me, he will keep my sayings; and my Father will love him; and we will come unto him and make our abode with him."

2. His Spirit is in them—"The Spirit of God dwelleth in you." And the exhortation is, "Be filled with the Spirit." 3. The power of Christ is in the hearts of his people. That power strengthens and upholds. "I can do all things through Christ which strengtheneth me." By this power they do valiantly; they triumph over opposition. "One chases a thousand, two put ten thousand to flight."

4. Christ in believers enables them to partake of the divine nature. "I in you and you in me;" "As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in me." By this union the people of God partake of his holiness.

"Christ in you the hope of glory." This brings us to the grand results of an indwelling Christ—the hope of future promised good. Hope, unfeigned hope, it is in life, and when "life's last embers burn," hope is "an anchor to the soul, sure and steadfast." It is based on the oath and promise of God, the grace, blood, righteousness, and intercession of Christ; and the earnest of the Holy Spirit in our hearts.

The hope of glory. God has provided good: "Fullness of joy and pleasures forevermore"—mansions, crowns, harps, the presence of God, the Saviour, angels, all the good saved by the precious blood of Christ—rest, light, love, joy, and peace, and all lasting on through the cycle of eternity—the absence of evil, no sickness, pain, night, tears, nor death.

"Oh, what a glorious hope is ours, While here on earth we stay!"

Who would not have Christ? "He that hath him hath life;" complete triumph, salvation, and glory are for them in the long future.

"There shall we see and hear and know, All we desired or wished below; And every power find sweet employ In that eternal world of joy."

—Baptist Union.

"THY DEAD MEN SHALL LIVE."

That body of the dear child of God to which you bade farewell some years ago shall rise. Those eyes that you closed—those very eyes—shall see the King in his beauty, in the land that is very far off. Those ears that could not hear you when you spoke the last tender word—those ears shall hear the eternal melodies. That heart that grew stone-cold and still, when death laid his cold hand upon the bosom, shall beat again with newness of life, and leap with joy amidst the festivities of the home-bringing, when Christ the Bridegroom "shall be married to his church, the bride." That self-same body! Was it not the temple of the Holy Ghost? Was it not redeemed with blood? Surely it shall rise at the trump of the archangel and at the voice of God! Be thou sure of this; be thou sure of it—sure for thy friend and sure for thyself. And fear not death. What is it? The grave is but a bath wherein our body buries itself in spices to make it sweet and fresh for the embrace of the glorious King in immortality. It is but the wardrobe where we lay aside the garment for a while. It shall come forth cleansed and purified, with many a golden spangle on it which was not there before. It was a work-day dress when we put it off; it will be a Sabbath robe when we put it on, and it will be fit for Sabbath wear. We may even long for evening to undress, if there is to be such a waking and such a putting on of garments in the presence of the King.—Spurgeon.

of a divine cure. Let us not be too scrupulous as to the appearance of the vessel in which we administer the medicine, if we are satisfied that it is for the healing of the world."

DEAD AT THE CHURCH DOOR.

The following item appeared among the telegrams in a daily paper recently:—
PATERSON, N. J., Jan. 18. This morning Edward Miller, aged 33 years, was found frozen to death sitting against the floor of the Market Street Methodist Episcopal Church.

We know nothing of the men nor of the circumstances beyond what is here recorded. At best the case is a sad one, and very suggestive. The deceased may have had friends to mourn his untimely death, and who have taken up the body and buried it, or he may have been cared for by strangers—we know not. We leave him, to think of a class who are "dead in trespasses and sins" and on whose tombstones at last might be truthfully engraven the words—*Found dead at the Church door.* They number thousands. They are found everywhere—in country and city, at home and abroad. They have an existence, but not true life; for "she that liveth in pleasure is dead while she liveth" (1 Tim. 5: 6); "to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8: 6); "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36).

Reader, should you finish your earthly career to-day, would such an inscription as the above be suited to your case? Are you still "alienated from the life of God" (Eph. 4: 18), or are you "quickened together with Christ"?—Eph. 2: 1-5. Can you say with the apostle, "We know that we have passed from death unto life, because we love the brethren"? or, are you "abiding in death," "having no hope, and without God in the world"?—1 John 3: 14, 15. If still estranged from God and holiness, for you Christ has died in vain; and can you imagine anything more terrible than to have God and angels say of you at last: For him Christ tasted death, kind friends prayed, the gospel was preached, the Bible was read, the Sabbath came, the church was erected, and with him for years the Spirit strove and conscience pleaded; but he resisted all, and when his days were ended *he was found at the church door, dead in trespasses and sins!* How sad to be almost saved, yet quite lost; to be "not far from the kingdom of God," and yet to never enter it! Many will be in just this condition. Shall you be among them? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." If privileges exalt to heaven now, they sink to hell hereafter unless improved. "O that men were wise, that they understood this, that they would consider their latter end!"

AN IMPOSTOR—BEWARE OF HIM.

Bro. James Faxon of Salem, Mass., writes under date of Jan. 27th:—

"There is an impostor going around, and was this way a short time since. He swindled me out of quite a sum of money, saying he was the son of Bro. Prior of Trenton, N. J., was studying to be a minister with Elder Osler, and that he belonged to the church in Providence. I hope our brethren and sisters will investigate before giving to strangers, as wickedness abounds to an alarming extent in these last days."

We have heard of several instances in this city and elsewhere of persons being deceived and losing in a similar way, doubtless by the same person. At one time the deceiver claims to be a nephew of Bro. Prior, at another a relative of Elder Haskell, and so on, as may best suit his purpose. We see from the *Critics* that he or some one like him, has lately turned up in the west, claiming to be a nephew of Elder Hiram Munger. Whoever he is, he seems to be well acquainted with all classes of Adventists. Beware of him. "Take heed that no man deceive you."

JUDGE OF CHRISTIANITY BY CHRIST.

Among a gang of burglars who had been operating in Syracuse for some time and accumulated a large amount of miscellaneous and valuable property, and who were captured on Tuesday last, was one Hovey, a prominent Sunday school and religious worker.—*Boston Journal.*

Very likely—but what does it prove? that every "religious worker" is a deceiver, and that Christianity is priestcraft and delusion? Not a bit of it; a man may have a large wart on his hand and yet not be all warts; a few wormy apples on a tree do not prove all the fruit worthless; Judas betrayed his Master for money, and Peter denied him in the dark hour of temptation, yet all the apostles were not a pack of scoundrels; fanaticism ran rampant in some sections at the time of the Reformation, but who supposes the Reformers were all fools? The fact that we have taken some bad bills and counterfeit fractional currency may make us more careful, but it never leads us to pronounce the national banking system a humbug and decline taking any more bills, (and if any of our subscribers are refraining from paying what they owe us under the impression that we have lost all confidence in the banks, we beg to assure them that it is otherwise). When a hornet's nest breaks down a cherry tree, and a hawk seated on a gigantic rock crushes it, then we may conclude that Christianity will go down with the failure of some of its professed friends, but not before.

Such a case as that recorded above, and others more or less similar all over the land, produce sadness of heart but not lack of confidence in the Christian system. We form our opinion of Chris-

tianity by the life and teaching, death and resurrection of its Founder, and not by the monstrosities we find attached to his name. If men "steal the livery of heaven to serve the devil in," we know it was foreseen and foretold that they would do so. Read Matt. 24: 5, 11-13; 2 Thess. 2: 3-12; 1 Tim. 4: 1-3; 2 Tim. 3: 1-5, and see if it be not so. Our faith therefore grows stronger instead of weaker by such developments of evil in connection with the professed church of Jesus Christ.

The course pursued by many gives some occasion to the enemies of the Lord to blaspheme the worthy name by which we are called; and yet no good excuse—no valid reason, is given for any one not being a Christian. "What is that to thee? follow *thou* Me," is really what Jesus is saying to every one of us. To Him we are to look, and his example is perfect. He "did no sin, neither was guile found in his mouth." He was a "religious worker" who knew no failure.

FINANCIAL MISSION REPORT.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to love and good works:—

Whole am't due Eld. G. W. Burnham to Dec. 9, 1873,	\$124.48
Rec'd at the office to meet deficiency, as reported last week,	\$55.50
Since rec'd:	
Anonymous,	2.00
Mrs. C. A. Wheelock, Chester, Iowa,	.25

LITERARY NOTICES.

Robert Carter and Brothers of New York announce that they have recently issued a new edition, in new form, of *Henry's Commentary*—an 8vo., in nine volumes, cloth \$27.00. The old quarto edition, in five volumes, sheep, can also be obtained for \$25.00. We were almost "brought up" on Henry's Commentary and the Bible Dictionary of John Brown of Haddington, Scotland, and have every reason to speak well of Henry's practical, suggestive, evangelical expositions. They have also published the *third* volume of *Ryle's Notes on John*, thus concluding his Notes on the Gospels. Those who have the other volumes will want this one. Price \$1.50. Any of the above works can be ordered through us.

"BIBLE BAPTISM" is the name of a steel engraving (12 by 15 inches in size), published by Gould and Lincoln of this city. Though it has been before the public about thirty years, it will be as new to many as it was to us. It represents a church and the administration of the ordinance of baptism by immersion. As the church is on the farther side of the stream there is apparently no way of getting into it except by going through the water—thus making "baptism the door into the church." On the margin is printed nearly every text of Scripture relating to baptism. It is, on the whole, a pleasant and expressive picture; and though we are not an advocate of "close communion," we can heartily endorse the closing, expository sentence at the bottom of the engraving:—

"Those who regard the word of the Lord only as their standard, will hail this precious ordinance as a memento of that event which brought life and immortality to light. Nor shall it cease to prophesy, till He who 'is the resurrection,' having conquered death, shall come to live and reign with his people forever and ever. Even so, come quickly. Amen."

The price is 40 cents—with a discount of course where quantities are ordered.

SNOW'S PATHFINDER RAILWAY GUIDE, so well known to travelers, comes to us looking better and more valuable every way than it has heretofore. Messrs. Rand, Avery and Co., 117 Franklin St., Boston, having obtained an interest in it, the January number, issued by the new proprietors, embraces several new features. A good railroad map of New England, a map of New York city, a postal and telegraph directory, &c. &c., beside the official railroad time-tables, render it of great value to travelers and business men generally. Terms \$5.00 per annum, covering 12 monthly editions, and 52 weekly supplements.

The Cottage Hearth is a 28 page monthly "journal of home arts and aids, home life and leisure," just started in this city. It is "the only Ladies' paper" (except the *Woman's Journal*) published in Boston. With the first number we are much pleased. It bids fair to have less nonsense than many papers we have seen. Milliken and Gould, 21 Bromfield St., are the publishers. Price \$1.25 a year.

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

NOTE FROM DR. GOULD.

Dear Bro.:—I have been a subscriber and constant reader of the *Herald* for the last seventeen years. I like it better than ever. Its columns have been filled with moral and religious instruction, which no doubt has edified, encouraged, cheered and instructed its readers. Dr. Duff's Address on the Eastern world was exceedingly interesting. I used to be very much pleased with the articles of the "Pedestrian Missionary," and hope he may be induced to take up his pen again and contribute for the columns of the *Herald*.

We are expecting to have stirring times in our Dominion soon. There has been a dissolution of the House of Commons, which necessitates a general election in the Provinces. The cause of these elections at this time, is bribery and

corruption on the part of the leaders of the Government.

Truly, we live in an age of deception, crime and misrule; also at a time when "divers and strange doctrines" are promulgated in the world; yet we feel thankful to the Giver of all our mercies, that, in the midst of these trials and commotions we have peace, plenty and protection, in all our borders.

I long to see you and Sister O. again in the flesh; to recount the pleasant memories of by-gone times; but if not permitted so to do, I hope through grace to meet you with all the loved ones gone before, in the Better Home which is prepared for the faithful.

"O may our more harmonious tongue,
In words unknown pursue the song,
And in those brighter courts adore,
When days and years revolve to more."

I had the pleasure of forming an acquaintance, a short time ago, with Dr. Lake and brethren Marks and Ebersole. I believe they are doing good work in the Redeemer's cause in Canada. With love to the brotherhood scattered abroad, I remain yours in the bonds of peace.

CARMEN M. GOULD.
Castleton, Ontario, Jan. 12th.

"THE TRUTH IS WHAT I'VE BEEN AFTER."

[The following anecdote of WILLIAM MILLER, of Low Hampton, N. Y., the well known lecturer on prophecy, who died Dec. 20, 1849, has never before been published.—Ed.]

A short time before the death of this venerable servant of God, I called at his home to inquire after his health. Found two or three friends with him, but as he was a heavy man, and almost entirely helpless, I was invited to tarry and assist in turning him occasionally in bed during the night. He lay in a kind of half slumber for an hour or more, during the latter part of which time his breathing became hard and his throat dry and husky. One of the attendants stepping to the bed said: "Father M., will you have a drink of water?" He signified assent, and partially raised himself up to receive it. Now a wash had been prepared to moisten his throat with, when it was parched, and the waiter put some of this in his mouth instead of the water promised. He swallowed it,—but never while life lasts shall I forget the look of reproach he gave her. And then calling her, by name, he exclaimed, "Isn't it better to tell me the truth? *The truth is what I've been after.* It's better to tell me the truth." And as he sunk away into another stupor, a time-serving man who was standing by and heard the remark, shook his head, and added with emphasis, "I do believe it's better to tell the truth." D. B.

Bristol, Vt., Jan. 18, 1874.

A VISIT TO STERLING, PA.

On the way thither I spent two nights in Harrisburg with Bro. Swartz and the friends there. Found him engaged in special services of several weeks' continuance, and a good, healthy interest manifest. The congregations were not large but fair, and attentive to the word preached. This little church has multiplied itself seven times in one year. At the time of the dedication of their house last January, it consisted of only six members—now it numbers forty-two. The doctrine of the Lord's coming near at hand is by no means becoming popular in this city, yet as it is plainly and faithfully presented, individuals hear, become interested and cast in their lot with this people. And this is as it should be. Many heartily in faith with us, refuse to associate in church relation, we think, to their injury and the detriment of the cause. I do not refer to members of other churches. Here also we met brethren Heagy and Brand. Bro. J. A. Heagy has recently disengaged himself from secular pursuits, and, with measurably restored voice, is now prepared to enter anew upon the work of the gospel. Any wishing his labors can address him at New Kingston, Camb. Co., Pa. A true yoke-fellow, he needs no words of commendation from us. We also made a short visit to Cumberland Valley, and found the cause prospering under the care of Bro. Brand. Several additions have been made since he took charge there in April last, and the blessing of God seems to attend his labors with them. Here we visited the grave of our departed daughter, and were comforted in the hope of the return of Him who is the resurrection and the life.

Reached Sterling on Friday the 9th, and remained until Monday the 19th. Bro. M. H. Moyer resides here and preaches for the church every other Sabbath. They are well united in him, and under his labors have enjoyed prosperity from the Lord. The meetings were well attended, and respectful attention was given to the word preached, yet we did not see such immediate results as we desired. Several wanderers from God made confession of their condition and renewed their vows of fealty to Christ. How stubborn and perverse is the unsubdued will of man! Though convinced of guilt, danger, and the only way of escape, men resort to vain subterfuges rather than at once yield to the claims and requirements of the gospel and submit to Christ. Here, as elsewhere, the imperfections of the professed people of God are held up as a shield and defence, behind which the guilty conscience takes refuge, and the Spirit and word of God are by them successfully resisted. As if the failings of the Christian, over which he grieves with deep self-abasement, could by them at will be transmuted into justification of their life of impenitence and sin. When God shall deal with them they will find no safety in their own self-chosen coverts, but despising God's remedy for sin and the divine goodness therein displayed,

they will take it at his "hand to lie down in sorrow" and suffer his wrath forever. Oh the folly of men in refusing to listen to the counsel of infinite wisdom and love and to follow Christ.

"Why was I made to hear thy voice
And enter while there's room,
While thousands make the wretched choice
And rather starve than come?"

The solution of this is to be found not in ourself but in the love, the sovereign love of God. "Unto Him that loved us, and washed us from our sins in his own blood," will be the song of the redeemed.

Here we made the acquaintance of Bro. Woodworth, who came into the faith under the earlier labors of Eld. J. D. Boyer. He has recently returned from the West, where he has resided for nearly seventeen years. We find him firm in the faith of soon seeing Jesus, a diligent student of the Word of God, and an earnest worker in the cause of the Master. We need many such in all our churches. The visit afforded us much enjoyment, and we trust in the day of Christ some fruit unto eternal life will be found as the result.

M. L. JACKSON.
Morrisville, Pa., Jan. 22, 1874.

OBJECTIONS TO THE HABIT OF CHEWING AND SMOKING TOBACCO.

The following is selected for the *Herald* from the writings of J. A. Wood and Adam Clarke, LL. D., by

A LOVER OF PURITY.
"1. We are divinely commanded to 'deny ourselves,' to 'keep the body under,' to 'abstain from all appearance of evil,' and 'cleanse ourselves from all filthiness of the flesh and spirit.' The Christian's body is a 'temple of the Holy Ghost,' and he has no right to pollute it with anything filthy or poisonous.

"2. It is an unseemly, uncleanly, unnatural, unnecessary, unhealthy, offensive, and unpleasant habit. How would the Holy Jesus, or the apostle Paul, or the sainted Fletcher have appeared with a tobacco box in his pocket or a cigar in his mouth? The general voice of the the deeply pious has ever been against it as a filthy, low, degrading, wicked practice. Says the Wesleyan General Conference:—'We are convinced that the gospel of Jesus Christ has not been permitted to exert the full measure of its purifying and ennobling influences on the professor of religion while he continues the common use of this filthy and poisonous narcotic.'

"3. Says Dr. A. Clarke: 'Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting food. The loss of health and time, and money squandered away by this sinful practice is a serious evil. 'He that overcometh shall inherit all things.'

LETTER FROM SISTER HARLEY.

Dear Bro. Orin:—It is not for lack of interest in the blessed cause, but from numerous other engagements that I have not communicated the past two months. I am glad, however, that some have felt inclined to use their pens who have before been silent. I think if many of the dear ones who feel an interest in the weekly visits of the *Herald* would try what they could do to make interesting the correspondents' department we should have lively and edifying communications quite often. May God help us all, and stir up our minds so that we shall "stir up each other by way of remembrance,"—that we be not slack, "but followers of those who through faith and patience inherit the promises." Oh, what is earth with all its charms compared with the love of God in the soul, and the communion of saints! I can say nothing touches the springs of my life like it.

I have recently been visiting friends and loved ones in Connecticut and Massachusetts, and as I moved around I think I never felt more that I was "a pilgrim and a stranger." I met with some lively souls, whose meat and joy seemed to be to do the will of God on earth, but my thought in reference to others was, Oh! how are the mighty fallen! and "how is the fine gold become dim!" Grief mingled in my spirit over the desolations of Zion. My mind was turned to Ezekiel 9: 4, "Go through the midst of the city, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that are done in the midst thereof." As I saw the accumulation of pride, fashion, extravagance and wealth—together with the surfeiting, luxury, pleasure-seeking, and outside show—my heart sickened and turned away with disgust, and I thought it joined with some of the humble ones who are indeed "sighing and crying," for all the abominations done in the midst of the land—Yes, in the midst of the Zion we love! Oh how many *professed worshippers* of the true God there are who do not know their right hand from their left in regard to their relation to God!—heathen in the land of Bibles and ministers and flourishing churches. Christ's name is held up but with so little power that hungry souls have to go away unsatisfied, and retire to Him alone "who seeth in secret," and who does feed and nourish the fainting soul. Christianity and the world seem so mixed up that it is only now and then that we find signs of life in the spirit; but when we can break through and give utterance to the consecrated life and testimony for Christ, in him "that was, and is, and is to come," how good it is, and how it causes the heart of the saints to rejoice amidst the gloom!

May we be found gathering with Christ, so as not to meet him as strangers when he comes to reign, prays the heart of your sister,
JULIA H. HARLEY.
Sheepscott Bridge, Me., Jan. 22, 1874.

General Intelligence.

RELIGIOUS SUMMARY.

PRAYER FOR A DEAD EMPEROR.—Several of the Paris churches were crowded at mass on the 10th ult., the anniversary of the death of the Emperor Napoleon. In the principal churches of Rome, at the request of Cardinal Bonaparte, 500 masses were said for the repose of the soul of the late Emperor.

THE ADVOCATES OF THE DISESTABLISHMENT of the Anglican Church are zealously and uncompromisingly prosecuting their work. Mr. Spurgeon has issued an address counseling Nonconformists to vote for no one who will not support the policy of disestablishment. He asserts that the distinction of Whig and Tory is a matter of small concern in the presence of the urgent necessity for removing out of the way an institution which, in the name of the nation, is spreading over the land the pernicious errors of Romanism.

A MOHAMMEDAN REVIVAL.—It is well known that Mohammedanism has been making great progress in India of late years, to the alarm of the Hindus, and that instead of being a dying religion, it is undergoing a great and ominous revival. Recent information on the subject is as follows: A census of Bengal lately taken makes the population 67,000,000 instead of 40,000,000 as was estimated. In some districts there are 600 to the square mile. The number of Mohammedans is far in excess of popular estimates, which has counted them at about 15,000,000, while they are found to be 20,664,000. Of all who call themselves Hindus in faith, there are 42,674,000. The Buddhists are 85,000 in number, and the Christians 93,000. Of the aboriginals, included in neither of these classes, there are 2,351,000. It is stated that the Mohammedans, with their armies of missionaries, their theory that all faithful races are equal before God, and their practice of raising any convert at once to full social equality, are becoming so numerous, that by 1900 they will be half the population, and ultimately will control the religious destiny of Bengal. Throughout many of the richest districts they are already nearly or quite one half of the population, and in some they exceed the Hindus by 20 per cent., the most astounding instance of wholesale conversion in modern history.—*Baptist Union.*

A WINDOW decorated with biblical illustrations of the "seven ages of man" is to be put in the new Episcopal church at Stratford-on-Avon, England. First, the infant, shown by "Moses in the bulrushes;" the boy, "Samuel presented to Eli;" the lover, "Rachel and Jacob at the well;" the warrior, "Joshua leading the hosts of Israel;" the judge, with scarcely the same apopositeness, represents "Deborah judging Israel under the palm-tree;" the old man, "Abraham and the three angels;" and the very old man, "Isaac blessing Jacob."

A REMARKABLE EXCEPTION.—Rev. Mr. Spurgeon of London is quite unlike most members of his profession, and notably in this particular: His parish wished lately to build him a new meeting-house, making it a superb piece of architecture and locating it in a more desirable portion of the city. This the worthy pastor immediately vetoed, preferring to remain on the scene of his labors and triumphs, where enough of the same kind of work remains to be done. Since Mr. Spurgeon would honor almost any house or location, his determination is the more commendable.

IN SCOTLAND more persons enter the ministry than are needed there, while in Germany theological students are few and growing fewer. There is faith in Scotland and unbelief in Germany, and that makes the difference.

THE DEATH OF DR. LIVINGSTONE, the intrepid African explorer, is again announced. This time he is said to have died of dysentery, while traveling from Lake Bernie to Unganyembe. One report gives Aug. 15 as the date of his death. There is some reason to doubt the correctness of the report. The *Boston Journal* of Jan. 27 gave an extended obituary notice of him, and now advises its readers to cut it out and paste it in their scrap-books, "to refer to when he really does die," as they have already published three such notices of him "and do not propose to devote any more space to that purpose."

SWEDENBORGIANISM has been of slow growth in America, and now it is evidently on the decline. According to a writer in the *New Church Magazine*, it is nearly 90 years since the doctrines of Swedenborg were first openly proclaimed in America, and now the avowed believers in them do not number over 4000 or 5000. The first society was organized 80 years ago, in Baltimore, and the regular attendants are less than 150. The society in Philadelphia is 50 years old and has 200 attendants—50 less than 46 years ago. The New York society is 57 years old, and all the attendance in New York and Brooklyn is less than 500.

AN INNOVATION.—At a meeting of the Friends, held at Brooklyn, a short time since, the men and women sat together. This is the first innovation upon their custom of sitting apart in their worship.

AN INFIDEL WRITER complains that the motto, "In God we trust," which during the war found a place on some of our smaller coins, is inscribed on the new silver dollar and quarter dollar pieces issued by the United States mint, on which some one remarks: "The acknowledgement that we needed Divine help was quite natural during the struggle that produced rivers of blood and threatened to destroy the national life. It might be well to keep it on record; for there is no telling how soon the nation may again need help. Some never call on God except when on the verge of despair."

DR. JOHN HALL'S NEW CHURCH on fifty-fifth street, New York, will be the largest Presbyterian church in America, and probably the largest in the world. The cost will be about \$850,000.

NEWS ITEMS.

Sixteen persons were instantly killed and a number received severe injuries, by a railway collision between Glasgow and Edinburgh, Jan. 27th.

Pepara Rosa, the renowned singer, died in London, Thursday, the 22nd ult., at the age of 35 years.

The capital of Prussia is gaining a bad reputation. Murders are unusually frequent, and the police appear to do absolutely nothing for the protection of society. People have been attacked, killed and robbed in open day, and life is becoming woefully insecure. This state of affairs is attributed to the demoralization caused by war upon the minds of the uncultured masses.

There are in Italy 348 theatres, in France 337, in Germany 191, in Spain 168, in Austria 152, in England 150, in Russia 44, in Belgium 34, in Holland 22, in Switzerland 20, in Portugal 16, in Sweden 10, in Denmark 10, in Norway 8, in Greece 4, in Turkey 4, in Roumania 3, in Egypt 3, and in Servia 1.

DEATHS FROM SNAKE BITES IN INDIA.—It has been stated in English papers that the annual mortality in British India from the bites of snakes is about 14,000, which, assuming the population to be 200,000,000, is seventy for each million. In a little colony known as St. Lucia, the death rate from this cause was much greater than this, a correspondent of the *London Times* putting it at the neighborhood of tenfold. The rate in 1869 was twenty-two in a population of 31,000. A bounty of sixpence was offered that year for the heads of the reptiles, with the result of 12,000 heads being produced in the space of five months, and the decrease of deaths in 1870 to sixteen, while at the same time the population had increased about two per cent. In 1871 the deaths were decreased to nine, and in 1872 to six.

The Governor of Arkansas offers rewards for the apprehension of fifteen murderers.

A CHURCH FAIR IN CHINA.

The Missionary, published by the Southern Presbyterian Church, describes a church fair in China, as follows: "The object was to raise money to rebuild a temple belonging to the Taoist sect, just inside of one of the city gates—a temple which had been destroyed by the Taepings. With this view, a Taoist priest announced that he would stand for seven days and seven nights, without food or water, in a 'nail cage' set in the temple-grounds; or, at least—and this was the important part—he would stand until all the locks which shut him in were bought off. The nail cage is a sort of a narrow box, barely large enough to allow a man to stand erect, made of boards set on the inside with nails, so that the occupant, whichever way he turns, must come in contact with the nails. On the appointed day the would-be-considered devotee entered the cage. The four sides were sealed up, the boards being so arranged that only his feet, which were shod in thick sandals, could be seen standing on the nails; then the sides were fastened together with a great number of small padlocks. Of these padlocks, one was made of gold, two were made of silver, and the remainder were brass. When the priest was thus shut in, his fellow-priests throughout the city began a great beating of drums and ringing of bells, to incite the people to succor their devoted brother. As soon as all the locks were bought off he could be released; and of course it became a work of great merit to buy a lock. Crowds flocked to the temple grounds; and the sale of the locks was not slow. Who that had money could refrain from giving help to loose a soul from the pains of a visible purgatory? The brass locks sold at prices varying from five to twenty dollars. The silver locks brought each five hundred dollars; and at last, on the fifth day, the gold lock, which was, if the expression be allowable, the key of the position, was purchased for the round sum of one thousand Mexican dollars; and the devoted man came forth from his cage. The sum realized from this trick we understand was about five thousand dollars."

THANKING GOD FOR THE FROST.—On Oct. 22, 1873, in Memphis to-day there are 1200 people sick with yellow fever, that has already killed 1500 persons and made 2000 widows and orphans. Of a population of 55,000, only 10,000 are now left; 43,500 died the city.

The above item, taken from a chronological table in the *Boston Journal* of recent date, gives emphasis to what the *Memphis Appeal* said of the coming of the frost to that ill-fated city:—"While it was yet twilight, and ere the dappled east had yet opened the gates of day to the rising sun, hastily

attired men and women, with semi-nude children in the arms, were out in the streets breathing the precious air of purifying frost. Here, stooping down, one gathered a handful of glittering hoarfrost, which, pure and beautiful, lay upon the earth, and gazing on it with some-what of the gladdening spirit with which the Israelites gathered the manna in the deserts of Arabia, exclaimed: "O God, we thank Thee for this blessing!" Others came and touched with reverential fingers the pure, cold messenger of health, as if to satisfy themselves, like the half-believing Thomas of old, that the savior of the city had not risen, but descended from heaven, to save the people from the destroying angel of pestilence. Groups of men and women moved from place to place, to prove by cumulative evidence that it was indeed frost, and not some optical delusion; that the wished-for guest had not merely confined its visitations to one locality, but enjoyed the freedom of the city. Here a pale-faced, once a handsome woman, with a tender babe at her breast, knelt down on the cold ground to thank God that the frost had come! Poor stricken heart! She and her orphan boy were all that the pestilence had spared out of a once happy family. Strong men, bare-headed and bare-armed, walked excitedly hither and thither, rejoicing in the fact that a physician had come, to whose nostrils the whole faculty must yield precedence as the only true panacea for the terrible yellow fever. Windows and doors were thrown open, woolen and cotton garments were exposed to the disinfecting agency of the rarified air, and everywhere in the city, as well as in the vicinity of the infected region, the enthusiasm was marked, if not as fervent and joyous."

MARRIAGE IN HIGH LIFE.

Prince Alfred Ernest Albert, second son of Queen Victoria, was married on Friday, Jan. 23rd, at St. Petersburg, to Maria Alexandrovna, Grand Duchess of Russia, only daughter of Emperor Alexander. For a description of dresses worn on the occasion we must refer our readers to the daily papers, and content ourselves with the following on the

MARRIAGE SERVICES.

The procession on reaching the Russian church was received by the metropolitan head of the Russian church, the Holy Synod, bearing crosses and sacred vessels of holy water. The Emperor conducted the bride and bridegroom to the church, assuming his station, with the Empress immediately behind. Around the bridegroom stood Prince Arthur and the Grand Dukes. Wedding rings borne on golden salvers were deposited on the altar temporarily, by the Imperial Confessor, until placed on the fingers of the bride and bridegroom. The magnificent chapel was illuminated with wax candles. The floor was covered with a velvet crimson and gold carpet and the pillars and altar with gold.

UNIQUE NUPTIAL CEREMONY.

The Greek marriage ceremony was unique. In the absence of music, chants and intoned prayers were given during the service. Crowns were held suspended over the heads of the royal pair, Prince Arthur holding the crown over the Duke of Edinburgh, and Grand Duke Sergius that over the bride. The imperial confessor then said: "Thou servant of God, Alfred Ernest Edward, art crowned for this handmaiden of God, Maria Alexandrovna, in the name of the Father, Son and Holy Ghost." Prince Arthur, becoming trid holding the heavy crown, was relieved. Then the Epistle to the Ephesians, fifth chapter and 20th to the 23d verses, was read. After the reading of the epistle was concluded, the Gospel of the marriage at Cana of Galilee was read. Then the crowns were removed and the marriage couple walked thrice around the raised dais, holding to the tip of the Confessor's robe with one hand and a candle in the other. At the conclusion of this ceremony the sacramental cup was brought forward, blessed and partaken of by the bridal pair, the Confessor presenting the cross, which both kissed. The Deacon gave an eloquent admonition on the marriage duties. Afterwards the chant was sung by the choir, "Glory to thee, Oh God!" concluding with the benediction. Thus ended the Greek service.

THE ANGLICAN SERVICE.

The procession then slowly formed, proceeding to the Hall of Alexander for the Anglican service. Dean Stanley of Westminster Abbey officiated. The hall was rather small. The walls were decorated with battle pictures. Dean Stanley, who, during the Greek service, wore his Episcopal Doctor of Divinity hood and gown, now appeared at the altar wearing his Episcopal surplice with a jeweled collar of the Order of Bath around his neck. He was assisted by two resident English clergymen. The members of the English colony, including bankers and merchants, gathered at the left of the altar, while the leading members of the Russian nobility gathered on the right side of the altar.

The Episcopal chants were sung by the Russian chorister lads in long crimson dresses. When the marriage procession entered, the bride was between her father and the bridegroom, with Prince Arthur behind. The service being concluded Dean Stanley warmly congratulated the couple. Several Roman Catholic dignitaries were present. During the ceremony at the English chapel the Empress, being a confirmed invalid and much fatigued, sat down and seemed to be overcome with emotion, holding her handkerchief to her eyes when the married couple came to salute her. The magnificent St. Petersburg church bell was pealed during the day and salvo

of artillery of 101 guns were fired in conclusion of the Greek service, all forming an extraordinary combination of ceremony, wealth, pomp and splendor.

A SCENE AT FROGMORE.

THE MOURNING FOR PRINCE ALBERT.

Sunday, the 14th of December, was the twelfth anniversary of the death of the late Prince Consort of England. Queen Victoria and her family remembered the day. The Queen, the Prince and Princess of Wales, the Duke of Edinburgh, Prince and Princess Louis of Hesse, Prince Arthur, Princess Beatrice and their respective suites, repaired at 11 o'clock to the Royal Mausoleum at Frogmore, where are interred the remains of the late Prince Consort. The interior of the richly-decorated and beautiful building had been prepared for a religious service, chairs being placed for the Queen and royal family. The sarcophagus of the Prince, upon which is his recumbent effigy, was hung with wreaths of immortelles, placed there by members of his family.

The choir of St. George's Chapel, Windsor, was present and sang a choral service, Dean Wellesley reading the lessons. Dean Stanley of Westminster Abbey, preached a short sermon. The hymn beginning—

Happy are the faithful dead,
In the Lord who sweetly die;
They from all their toils are freed,
In God's keeping safely lie—

was sung, as well as the following spirited stanza:

Wake, awake, for night is flying,
The watchmen on the heights are crying,
Awake, Jerusalem at last!
Midnight hark the welcome voices,
And at the thrilling cry rejoice:
Come forth, ye virgins, night is past!
The Bridegroom comes, awake,
Your lamps with gladness take,
Hallelujah!

And for his marriage-feast prepare,
For ye must go to meet him there.
Zion hears the watchmen singing,
And all her heart with joy is springing;
She wakes, she rises from her gloom,
For her Lord comes down all glorious,
The strong in grace, in truth victorious,
Her star is risen, her light is come!
Ahi come, thou blessed Lord,
Oh! Jesus, Son of God,

We follow till the halls we see,
Where Thou hast bid us nap with Thee.

On the day after this ceremony, the mausoleum was visited by the domestics of the royal household and by the royal tradesmen. At the end of the week the Queen left Windsor for Osborne.—*N. Y. Evening Post.*

Miscellaneous.

DOMINUS EST.

'Tis the Lord, 'I question not
The grace that here appoints my lot;
However strange or dark it seems,
I know 'tis best, if so he deems.
Still doth he often bar my way,
Or lead me on, when I would stay;
Remove the staff, and whither I am sent,
And bring my cherished hopes to dust.
Some sweet fresh bud of promise, fair,
His pluck, nor heeds my cry to spare;
And oft within, I feel the dart
That pierces through another's heart.
He takes my strength and lays me low,
And sees not fit the cause to show;
Leaves me to darkness day by day—
Yet would I trust him, though he slay.
'Tis the Lord, 'I would not choose
What job to keep, what grief to lose;
His love will make both good and ill
His own bright purposes fulfill.
The rod that seems impending doom,
In his right hand may bid and bloom,
Shedding around me from above,
Rare, fragrant tokens of his love.
So let him do as seemeth good,
His will shall be my daily food;
My highest joy to taste his grace,
While running here the heavenly race.
Then when I reach those hills of light,
Where hope and faith are turned to sight,
Love, service, praise, in sweet accord,
Shall tune my song—'Tis the Lord.'

—*Christian Secretary.*

THEMES FOR THE PULPIT.

Great care should be taken in selecting subjects for discussion in the pulpit. All pulpit themes should be eminently Scriptural. But even that is not enough; for there are many things stated in the Scriptures which are very remotely related to the conversion and salvation of sinners. A man might preach all his life-time on themes taken from the Bible, and discuss them with great thoroughness and much learning, and yet never be instrumental in saving a soul from sin or in building up one already saved in holiness, simply because the subjects were too remote from the cross, and therefore ill adapted to the great work of awakening sinners and leading them to Jesus. The theme must be not only Scriptural but appropriate to the condition of the people. It must touch some of their spiritual wants, and point them to the true sources of relief. It must hit the people where they live, reach their vital necessities, and plant in their awakened consciences the word of warning, of instruction, or of encouragement. Every sermon should be by its text or treatment move the people in the right direction, either from sin toward righteousness, or to advanced attainments in the divine life. With a view to accomplish this effect, the text or the theme should be always fitly chosen. What success would a physician meet with who should select and deal out his medicines without any regard to the condition of his patients? He would kill far more than he would cure. It is doubtful whether he would cure any. The preacher who selects his subjects for the pulpit without any regard to the spiritual condition of his hearers commits a greater folly than such a physician would be guilty of.

The whole creation is groaning and travailling in pain together. The burden of sin bears heavily on the guilty. Under forced smiles and gay attire overburdened hearts are breaking. They yearn for sympathy; they sigh for something to satisfy their longing desires; they thirst for living water to allay the raging fever that is consuming the soul. They are harassed with distracting care; they are perplexed with difficulties; they are pinched by poverty; they are embarrassed with debts; their bodies are overworked; their minds are overtaken; they are tormented with doubts, fears, or anxieties; they are stung by the treason of false friendships; companions are unfaithful; children are disobedient and ungrateful; domestic happiness is embittered or destroyed; their few remaining friends are dying; health is failing; every heart has its burden of sorrow and knows its own bitterness. Every body is hungering for something better than he has. Even the purest Christian looks up to the minister for a fresh supply of the bread of life to satisfy a hunger that will never be fully satiated this side or heaven. Every time the preacher ascends the pulpit a congregation of such persons is before him, only slightly varied from Sabbath to Sabbath with more or less intensity of suffering from the burdens they bear or from the hunger and thirst of their souls. It makes no difference whether that congregation is in the cathedral or the log cabin; collected from the sparsely-settled country in the lone district school-house or gathered in the rural village, the large town or the great city, the auditory is always made up of human beings having essentially the same characteristics, the same wants, the same necessities. The clothing, the styles, the fashions may greatly vary, but the sinfulness and suffering, the hopes and the fears, the yearnings and longings, the hungerings and thirstings, the burdens and anxieties are nearly the same in all the world. No man preaches in any part of the land, in any day of the year, but to such a congregation. It is for such a suffering people the preacher is to select his theme, prepare his discourse, furnish the needful warning, instruction, encouragement, consolation. What shall it be? Something to trifle with their stern necessities, to offer them no relief—no hope, no encouragement—to disappoint gnawing hunger, and mock a raging thirst?

The pastor's business is to feed the people with knowledge and understanding; to preach to them good tidings of great joy; to dispel doubt and darkness; to bind up the broken-hearted; to comfort all that mourn, to encourage the desponding, and point every captive soul to the means of a speedy deliverance. The preacher should know his people; should thoroughly understand their condition—their hearts and their soul sufferings. This knowledge should put him thoroughly in sympathy with the people of his charge. With such knowledge and sympathy his themes should be, will be, appropriate and vital. Metaphysical speculations, abstract reasonings, irrelevant doctrines, trifling and useless subjects will be passed over by him as a skillful mechanic will spurn a tool unsuited to the nature of his work. Only living themes, well adapted to the real and pressing wants of his people, themes that have Christ in them, that throbb with life and palpitate with immortality, will suit the real ambassador of God who understands well his business and his people, and is bent on the great work of saving souls. The true minister of Christ, with Christ's spirit in him, is always such a man. Such were Paul and his fellow-apostles. Such were Luther and his contemporary reformers. Such were Wesley, Whitefield, and their coadjutors. Their themes were like themselves, on fire. They aimed at the heart, as a good artillery man fires point-blank at the enemy. There was no random shooting in their practice, and like excellent marksmen they seldom failed to bring down the game. Paul preached and Felix trembled. Wesley and many like him preached and the people cried for mercy. It is a useful study to examine Wesley's themes and texts, as well as his mode of handling and presenting them. It is a good thing to study any successful preacher's texts, sermons, habits of thought, methods of study, and style of preaching. What has been so successfully done by others may again be accomplished by similar methods pursued by men in our time.

We have observed that as a general rule a preacher selects themes very much like himself. If he is lukewarm or cold, his themes are dry and frigid. If he is near to Christ and full of spiritual life, his themes are near to Christ and full of the marrow and fatness of the Gospel. One might almost tell a backslidden minister by the text he reads, before he develops his sermon. Handling a warm subject is a very good way to get one's own heart warmed up, even if it was not on fire before. It is much better to be fired up by direct and close contact with Christ, and not be dependent upon the heart of the text and the context. There should, however, always be inspiration and heart enough in a minister's subject, so that he cannot handle it much without taking fire from it, and being fired by it himself. He will communicate the spark and the heat, and often the shock to his congregation. A man that has no heat in him, has but little light and no spiritual life at all. A frigid man is not fit to preach—God never calls men of that kind to the ministry. No preacher should choose for his theme a subject which will not inspire a temporary enthusiasm in his own soul. One part of a preparation to preach on any subject—and that, too, the most important part—is to transfer the inspiration of his theme to his own heart, and get its fire into his own soul; then by a proper self-possession and a well directed aim the heat and the flame will leap from him and run

through the congregation. This should be done to a greater or less extent in every sermon. Without something of this sort preaching will be a failure.—*Methodist Advocate.*

BRICKMAKING IN EGYPT, B. C. 1400.

The discovery of pictures graven in stone upon the walls of temples, chapels and tombs in ancient Thebes affords a remarkable confirmation of the Bible narrative of the Israelites' arrival, bondage and exodus from Egypt.

One scene illustrates the employment of foreign captives in forced labors, especially "in mortar and brick" (Ex. 1: 14). Burnt bricks were not used in Egypt until the time of the Romans, but crude bricks baked in the sun, with or without straw, were universally used for public and private buildings. They were cheap and in that dry climate durable, those made 3000 years ago being now as firm and fit for use as when made. The picture, given by Canon Rawlinson in the *Biblical Educator*, taken from a Theban chapel walls, shows the foreigners "digging the clay, moistening it with water, moulding it with wooden forms, carrying the bricks, depositing them, etc." All this is done under the eye of the Egyptian taskmaster, who sits, rod in hand, urging on the workers. An indication is given of the "tale" of bricks required in one part of the scene, where bricks are arranged in rows and a laborer is evidently busy completing the rectangle which will contain 55 bricks when it is finished.

SCRIPTURE MANNERS AND CUSTOMS.

HOUSETOPS.

"Let him that is on the housetop not go down."—Mark 13: 15.
"Peter went up upon the housetop to pray."—Acts 10: 9.
"They went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus."—Luke 5: 19.
"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."—Deut. 22: 8.

The tops of the eastern houses are always flat, and covered with plaster or terrace. The terraces or roofs are used for many family purposes—drying linen or flax (Josh. 2: 6, &c.), and in the summer time for sleeping on (2 Sam. 11: 2). Here, too, the Eastern people enjoy the evening air, and converse (Luke 12: 3). Here, too, they sometimes pray, and here the booths were made for the feast of tabernacles. The roofs are generally surrounded by a parapet or wall breast-high; but instead of this, some terraces are guarded with balustrades only, of latticed work. Of the same kind, probably, was the lattice through which Ahaziah fell (2 Kings 1: 2). This incident proves the necessity of the law for the roof, which God graciously gave from Mount Sinai, which furnishes a beautiful example of his parental care and goodness. These battlements are the low walls or parapets before mentioned.

The Eastern houses (as in Bagdad) consist of ranges of apartments opening into a court within the building; the rooms underground are occupied when the heat is intense: and from these, in the cool of the evening, the families go up on the terraces. The houses are not nearly so high as ours, and several families inhabit frequently one house. Two and three stories high is about the height of the houses, at least some are as high as this. There are also galleries round the court. In these courts, on occasion of a feast, or when many persons met together, it was usual for them to be entertained—the courts being covered with mats and carpets, and an awning stretched overhead to keep out sun or rain. It was probably here that our Lord often taught his disciples, and those who came to hear him; and here, many think the man sick of the palsy was brought to him, being let down from the housetop into the midst of those who were in the court, the covering being removed; for the word translated tiling, or roof, means also a covering. But if, as others think, the sick man was let down through the roof of the house into a room where Jesus was, this, also, would have been easily done. A missionary in the East, the Rev. J. Hartley, writes in his travels: "When I lived at Aegina, I used to look up not unfrequently at the roof above my head, and contemplate how easily the whole transaction might take place. The roof was made in the following manner: a layer of reeds of a large species was placed upon the rafters; on these a quantity of heather was strewn; on the heather earth was deposited, and beaten down into a solid mass. Now what difficulty would there be in removing first the earth, next the heather, and then the reeds? nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it. No inconvenience could result to the person in the house, from the removal of the tiles and earth, for the heather and reeds would stop anything that might otherwise fall down, and would be removed last of all."—See *Hartley's Researches in Greece.*

"What aileth thee now, that thou wholest go up to the housetop?"—Isa. 22: 1.
Isaiah is here describing the state of a city on a sudden alarm. Mr. Hartley says, "It is customary in Turkey, on every alarm of fire, for all persons instantly to go to the top of the house, in order from that height to discover the direction in which the fire has made its appearance. Very frequently the cry 'Fire!' startles the sleeping inhabitants of a town from their slumbers, and gives a practical illustration of the scriptural language, 'Why art thou wholest go up to the housetops?'"—*Hartley's Greece.*

"What ye hear in the ear, that preach ye upon the housetops."—Matt. 10: 27.

The expression, "that preach ye upon the housetops," appears nothing unnatural to those who daily see these houses. They are low and flat-roofed, and would give an opportunity to speak to many on the house and many in the court below.—*Jonett's Researches.*

Eusebius, in his *Church History* (II. 23), tells us, that the Pharisees who had a design upon the life of St. James, the brother of our Lord, and bishop of Jerusalem, persuaded him to preach to the people when assembled at the Passover, from the battlements of the temple; adding to this custom of proclaiming from the housetop whatever was to be made known far and wide.

Married.

AIKEN—GORDEN.—At Richford, Vt., Jan. 24, 1874, by Rev. S. F. Grady, Mr. Nathan S. Aiken to Miss Edith I. Gordon, both of Potton, P. Q., Canada.

Business Department.

APPOINTMENTS.

L. OSLER will preach, the Lord willing, at Franklin, Mass., Wednesday, Thursday and Friday evenings, February 4th, 5th and 6th.

The Lord willing, I will preach in Lawrence, Sunday Feb. 8, and Eld. J. M. Orrook will preach in the Hudson street chapel, Boston, the same day, at 3 P. M. C. CUNNINGHAM.

QUARTERLY CONFERENCE OF MIS-SISQUOI CIRCUIT.

A Quarterly Conference of the above circuit will convene at Piercetown, P. Q., Canada, commencing Friday, Feb. 20th, at 8 o'clock, P. M. All the members of the official board are earnestly requested to attend.
By order.
JOHN GILBRETH, Sec'y.

NOTES TO CORRESPONDENTS.

WILLIAM PLIMLEY.—Please tell us where you have formerly received the paper.

Mrs. ANN E. BROWN.—Are you Mrs. John S. Brown, of Portsmouth, Rhode Island? If not please give us the name of your state.

Mrs. MARTHA HYDE.—Is yours a new subscription?
J. GILBRETH.—The money was received; it was an oversight—all right now.

Rev. J. O. BEARDSLEE.—Have changed the address and mark you free to June 1, 1874, at which time let us hear from you again.

LETTERS RECEIVED.

John H. Clark; Dr. G. O. Somers 4.25; E. Rogers 2.00; James B. Whipple 2.00; Rev. A. S. Dudley 2.25; M. L. Jackson 5.00; R. R. Knowles 2.00; Manoah Leavitt 2.00; O. Rockwell 9.01; S. Foster; H. K. Boyer; Lyman Scott 2.00; Tho's Rutter 4.00 (it can only be obtained with the paper); Mrs. C. A. Wheelock 3.25; Chas. A. Mathewson 1.00; G. C. Needham; James Faxon 2.00; Dr. G. H. Ball; John E. Chesshire 2.00; M. E. Hipple 1.00; C. G. Willey 1.00; Alex. Edmond 5.00; Spencer Horn 1.00; S. M. Schott; W. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; Henry Asseltine; W. H. Lloyd 25; Edmund Rowell 3.50; Benj. Adams 2.00; Rev. John Cox; Wm. Carpenter 1.00; Thos. H. Brisin 2.00; Sarah B. Little 3.00; H. M. Skinner 2.00; W. H. Swartz; Jonas Sornberger 5.00;

DONATIONS.

TO THE A. M. ASSOCIATION.

James Craig,	\$5.00
M. L. Jackson,	3.00
Anonymous,	3.00
Mrs. C. A. Wheelock,	1.00
Chas. A. Mathewson,	1.00
John W. Brittin,	3.00
Sarah B. Little,	1.00

Please acknowledge in the *Herald* that I have received from Wm. Marks, Toronto, P. O., Canada, 10.00

R. R. KNOWLES.

Providence, R. I., Jan. 27.
HARRISBURG MISSION.
James Craig, Sheboygan Falls, Mich. 2.00
Wm. Sully, 1.00

BOOKS, TRACTS, &c. SENT

During the week ending Wednesday, Feb. 4.

By mail.—Henry Mellus; Rev. W. E. Boyle; Edmund Rowell; W. H. Lloyd.
By express.—S. Foster; S. F. Grady.

"FAITH OF ABRAHAM AND OF CHRIST."

This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them ought to be allowed to remain long on our hands. It will aid us, encourage the author, and benefit the purchaser to have them sold.

We send the book by mail, post-paid, for \$1.75.

"HILL'S SAINTS' INHERITANCE."
We have on hand nearly fifty copies of this valuable work. Every one of them should be sold immediately. Men and women ought to read them, and our office needs the money. They would make good holiday presents. Price, \$1.00, including postage. Send in your orders.

